

A WEEKLY JOURNAL DEVOTED TO THE HISTORY, PHENOMENA, PHILOSOPHY, AND TEACHINGS OF

SPIRITUALISM.

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THE COMFORTER, AS REVEALED BY SPIRITUALISM.

A Discourse given through MRS. CORA L. V. RICHMOND, at the Town Hall, Kensington, Sunday Evening, May 25th, 1884. WEBSTER GLYNES, Esq., in the Chair. Music under the direction of J. C. WARD, Esq.

The fourteenth chapter of Saint John was read by the Chairman, as the Lesson of the evening.

INVOCATION.

Infinite Spirit, our Father God, Thou life of all life, Thou source of every bounty and blessing, Thou Divine and Loving Parent; Thy children turn to Thee forever with thanksgivings and praises, and would lay upon the altar of Thy love all their offerings of devotion; for Thine are the laws that fashion the firmament of stars; Thine the wonders that from the green earth the Spring-time is unfolded, and the blossoms burst into loveliness; Thine are the voices of the myriad songs of Nature, and Thine the silence of the night, and the tempest, which also is Thy law. O God! as Thou hast given the light and the darkness, the Summer-time for beauty and bloom, the Winter for rest; as Thou hast given unto man joy and sorrow, as each stage of human life is the result of Infinite law and love, so may Thy children praise Thee for each. May they praise Thee for every blessing; for the gladness of the sunshine, and the glory of the Summer air, and the fruition that the earth yields unto the hand of man; may they praise Thee for the fruitfulness of the human mind; for its storehouse of intelligence; for that knowledge that basks in the radiance of Thy divine light; but may they also praise Thee for the blessing of sorrow, for the chastisement that bringeth patience; for the suffering that bringeth charity; for every darkness that bringeth light; for every death that bringeth immortality. May they praise Thee for whatever in the shadows may reveal the glory of the soul, for the soul devoid of all human things, turns unto Thee in spirit at last. O God! may Thy children praise Thee until, vanquishing doubt, and darkness, and gloom, they shall dwell in the light of Thy presence for ever, finding that Comforter who is promised in each life, and aware that above the darkness of the grave, beyond the shadow of mortal being, the light of Life Eternal shineth for evermore. O God! we praise Thee in the name of that truth that in the presence of Jesus was revealed; in the name of that life that cometh in the form of the Comforter, in the name of Thyself, for ever. Amen.

DISCOURSE.

In great sorrow, with tribulation and suffering, the world has waited the fulfilment of Christ's promise, seeking, oftentimes vainly, for that Comforter, "even the spirit of Truth," that was to come. The disciples waited long, and then were

folded to rest with the conviction that the Comforter must come from within. The theologies of the past two thousand years have left mankind in doubt concerning this Comforter, since very little is said concerning him in any religious ministration. Those who look for the second coming of Christ, wonder if that event will be the Comforter He promised, while weary hearts bend in vain before the shrine of external theology to find the Spirit of that Truth that was promised. We do not deny that the secret ministrations of the Holy Spirit, the divine presence of ministering angels, must have come to many lives; but if you ask in any church in Christendom, "Who is the Comforter?" is there any man sufficiently inspired to tell you; or to tell when he may be expected, or where, or how? Death has swallowed up thousands and millions of lives since this promise was uttered. Jesus himself has ascended to the Father; the disciples of Christ scattered, and put to death in various ways, have left the record of their teachings for man to struggle over, with the interpretations afforded by theologians.

The Materialist, on the other hand, declares, that in searching the universe of natural law, he discovers an unrelenting force and might, and a power that vainly is appealed to for any pity or sympathy; and that beneath the mandates of this mighty law, this unconscious, unintelligent force, man, with all his affection and tenderness, must bow; nay, the Materialist even goes so far as to say, that he had rather have an unrelenting law of Nature that leads to material annihilation, than a revengeful, unsympathising God. This, of course, he does not intend for blasphemy of the Deity. The "Comforter," as presented by theology, has never been endowed with tenderness or affection. God has been shown to you in the visage of revenge—not of love. On the other hand, the Materialist offers to you the singular spectacle of a rugged, unrelenting "natural law" producing minds that can criticise it, and hearts that can long for a tenderness never revealed in Nature.

In a physical and scientific sense, the spectacle presented to humanity in the material world, is one of continued destruction; the law of force seems to prevail, and might supersedes all other powers. With the scientists of to-day, Nature seems to continue the course of unfoldment by the "survival of the fittest," and the feeblest are swallowed up in the majesty of the physically more perfect. This, the intellect of the Materialist declares (that same intellect being the product simply of an "unintelligent law"), and that, by-and-bye, the greatest being is evolved—man—capable of surpassing the "Nature" that gave it birth, develops a spirit of tenderness superior to any response that the material earth can yield. Notwithstanding the absurdity of this proposition, it appears to many seemingly intelligent minds, more feasible than that which only presents the Deity as a God of Supreme and Infinite Justice without Love: a God of *Revenge*. The Christ-life pointed to the God of Love. His word was *Our*

Father, thrilling through the Mosaic Dispensation, the word of tenderness, the consecration of the life of the Individual Being, seemingly divine, to the expression of Truth and Love. But still the world seemed to be left comfortless.

When Christ bade farewell to his few followers and disciples, those who, like pupils, had followed Him, had hung upon His every word, no doubt He foresaw the awful shadow of darkness that would come upon them, when they awoke to realize that He had really established no material kingdom, no throne, and departed unto the "Father's Kingdom," leaving only this promise of the Comforter.

Have you not also sat by the grave of your departed friend, with the "Word of God" open before you, trying to find that Comforter whom Christ promised? And, perhaps, the man, robed in priestly apparel, would have no word of consolation to offer, only that "you must bend to the Will of the Infinite," only that your friend was removed from your sight, and possibly lost to you for ever. Have you not turned in vain to Mother Earth, unto whose ever warm and loving bosom the seed of the plant is consigned, and it springs forth the response of bud and blossom. Here, seemingly, all is cold and void, for out of the grave came no answer to your pleading. The tears which you shed there, found no response in the silent form that slumbered in death? Then have you not sought, by all ways and means that the world could offer, by intellect, philosophy, science, and religion, that one voice, that would restore to you your friend, or tell you where the loved one had gone? Have you not sought at the shrine of Christian theology; has not some man ordained to preach the "Love of God" told you that you might possibly be separated for ever from your loved one? And have you not cried out again in your anguish for mercy? You doubted, then, the goodness of that God.

Let us turn to the other picture. If the earth were all there is of life, if human existence were summed up in material existence, if human affections continued but for the earthly state, then God (or that "natural law" that the materialist worships) would indeed be cruel; if the affections that are existing, if the aspirations with which humanity is endowed; if all the loving tenderness that exists in human life is to be suddenly blotted out, suddenly cut short by the hand of death, were the hope of reuniting in another state in vain—this indeed would be most cruel; but fortunately for the hope of humanity, neither the materialistic theology nor the materialism of those who worship matter is true. Fortunately for humanity, Religion, contrary to theology, preserves the affections of the Human Soul unto eternity, and by the very promise that Christ has given, furnishes comfort to every child of earth, in sorrow, in darkness, in doubt, in pain.

But we are here to-night, not to picture to you the certainty of God's Judgment, not to present to you the stern decrees of that Nemesis that seems to follow wrong-doing in every stage of existence—but that other picture, too often neglected, too frequently unseen: the Love of God, and the fulfilment of this promise that Christ has given to the world. For if it be true that human affections are not a failure, and that all upon which you build your happiness is not an *ignis fatuus*; that the tenderness of the mother as she bends above her child is not indeed a dream—as she follows his footsteps through the world, through the waywardness of youth and early manhood, still cherishing that same tender and pitying love, and that child can never go far enough from her love to be deserted by her,—then likeliest unto the Infinite love must be this tender pity and compassion, this all-guarding and all-vanquishing tenderness that abides for ever, that remains in every shadow, that watches over every need.

You may ask, as the Materialist often does, "Why is it, if God is a God of love, that He permits suffering?" We answer, everything is permitted by God that is intended for man's eternal good. As the mother cannot prevent her child from having his own experience, and from gaining that experience oftentimes by falls and bruises and injuries, that he may learn to walk alone: is it not so with the Infinite love, who could not because He would not prevent the individual experience necessary for the immortal part of man in the earthly state, but rather allows it that you may learn to know the value of that which you attain? As one who climbs Mont Blanc to see the glories of the sunrise, cannot see the picture enjoyably unless he has won it through trials, fatigue, and perhaps suffering, so you cannot win the immortal picture unless you have tasted the sufferings that precede it. Suppose you were made as angels in your earthly estate, could you value the beauty and light of that wonderful perfection

that is undimmed by a single cloud? Is not the oak strengthened by the tempest, and does not the lily unfold to bloom beneath the shower as well as the sunshine? And are there not qualities of human existence that cannot be spared, that suffering alone evolves, qualities of patience, forbearance, tenderness, compassion, charity? For if there were no darkened sides of human life, how would this exaltation ever express itself? How could you know the joys of reunion in Heaven if you were never divided on earth? Besides, does not man possess in himself the Divine inheritance of immortality, and must he not needs share in the vanquishment of matter? Does he not go forth to plough the seas with white-winged sail ships, and the motive power of steam, suffering every privation merely for knowledge? Excursions in pursuit of the North Pole, and that mythical region, the open polar sea, undergoing voluntarily the utmost privations in pursuit of knowledge. But had these been inflicted by the decree of the Infinite, they would have been considered by the Materialist most cruel. Man undertakes for the sake of knowledge, adventure, and what he can gain, hardships greater than those he accuses God of bringing upon him.

See what you do for that other God which man worships, we fear, more than Deity,—we mean gold! Thousands of men have left home, family, children, all the endearing ties and the moderate income of the worthily earned wages of every day, and seek the *ignis fatuus* of gold over sea and mountain, across desert, where thousands now have left their bodies beneath the scorching rays of the sun, and this, not in obedience to any noble prompting, not to visit any sacred shrine of Religion, not for love of country nor Liberty, but for the greed of gold. Had God *required* (instead of *permitted*) this at your hands, the Materialist might well have said, "It is cruel!" But when He requires the sacrifice of your selfishness, that you turn away from the desires that produce the suffering and pain, then you say, "It is indeed cruel!"

Man is here to be doubly tested by the strength of the Spirit, and be assured of this, no *Comforter* can come to man in the pursuit of selfishness. If there ever was a *literal* Garden of Eden, and a *literal* serpent, that serpent must have been in the form of selfishness, because that we find to be the only "tempter" that besets human life; this is that which finally the unselfish—or Christ-man—will conquer in every human life. "But," you say, "there are many who suffer unjustly, many whose lives are blameless, to whom suffering comes because of the faults of others." To such as these the Comforter is already nigh, because whomsoever suffer by the acts or wishes of others, must feel the consciousness of having wronged no one, and the voice of the Comforter is close at hand. "But," you say, "we suffer because our friends die and are hidden from us." Do you not voluntarily separate yourselves from your friends, in the active duties of life and in pursuit of gold? And why should you suffer when death approaches, but that mortal part has so blinded your spiritual vision that you do not see that the land into which your loved ones are taken, is not far away but close at hand? Then you consider that you cannot open the windows of your dwelling and see the paradise into which they have risen! If you consider that by unclosing the windows of your mortal lives you can see the immortal slopes stretching down close to your mortal dwellings, with the outstretched hands of your loved ones who are waiting close beside you there, you surely will not complain of the Infinite Father, that releases you from sickness, and suffering, and age that make your bodies unendurable, and enables you to enter the Kingdom where there is no age, no suffering, no material pain, no parting.

In the light of this Spiritual Truth we think that none, even though they are not believers in the existence, that those who accept and acknowledge the truth of spirit-communion must accept, can doubt that those who believe in the communion of spirits with mortals, are indeed blest, and that this indeed must be the fulfilment of that promise to such lives as receive it in the spirit of the ministrations. For if you will consider—and consider too without being over-critical or captious—that for many thousand years mankind has been seeking an absolute answer to the question of Immortal life. If you will consider that with all the inspiration of the past, including the ministrations recorded in the Bible, there still are in the world to-day many thousands of people who do not accept nominally the belief in a future life; if you consider that there are such as these who do not even think of the future, have little or no knowledge of any compensation that they can receive for the suffering that is theirs, in their following, and blindly, perhaps, the senses, and some of whom in the material life are crowded

out of being by the selfishness that corrodes the hearts of the powerful and great; when you consider that in this very large city of four millions of people, there exist perhaps not one hundred thousand who meet this day in places of worship, and perhaps another hundred thousand may be found seeking pleasure or enjoyment (which we do not wish to deny them), while there are millions ground down to the level of the earth because of the hopelessness of human life, and the impoverishment of human aims, the lack of immortal hope to strengthen them in their endeavours;—and to such as these Spiritualism offers the hope that, without question or qualification, every human being inherits eternal life, then we say Spiritualism does bring a Comforter that no other form of religion can bring, for has it not often been told that only those who accepted certain ordinances of faith can be immortal? And here in the midst of this Sabbath Day, and before all who choose to listen, the voice from the spirit world declares that every child of God is equal in His Love, and equal in His care, and that He knows no partiality. That "He tempers the wind to the shorn lamb," and "noteth every sparrow's fall," so every sorrowing heart is heeded by that Infinite Kindness; that somewhere in the realm of immortal life is compensation for every sorrow, is knowledge for every ignorance, the outgrowing of all that now degrades and darkens human life, restoration of every hope that has perished, reunion with every friend who seemed to be lost, and the triumph of every noble and lofty aspiration that has ever entered the human mind.

Spiritualism declares that the world is now entering upon new Dispensation, a Dispensation of love instead of hatred, of peace instead of warfare, of brotherhood instead of aliens, and that which allies all mankind unto God and every child of earth unto one another. It has no restricted heaven, no especial plan set apart for the few in which they alone can sing the songs of the redeemed: it declares more than this; that there is no angel in the highest heaven, no arch-angel bending from serenest height of God's presence, who could be happy with the knowledge that any child of God was doomed to darkness and misery eternal.

Hells there may be, places and states of suffering there certainly are, and even fiends (but we know of none worse than those to be found incarnate in the human form). We know of no Hades that can present a picture of suffering greater than the haunts of your crowded cities. Therefore we say that if there is to be offered to such as these by the message that Spiritualism gives unto every child, benighted and darkened and ignorant and sinful though they may be, there is an immortal promise, the germ that shall one day blossom into immortal life, then the Comforter is at your door, the voice of promise is fulfilled, for it is revealed unto all. Those who do not suffer now, do not need the promise now; those who are not in darkness or in agony do not need the Comforter; those who are not overtaken may not feel the need of this succouring hand from the invisible world and the angel presence.

But ask yourselves if the dungeon cell that confines the murderer, the felon, is too dark a place for the mother's love to penetrate, and ask yourselves if she would not be found praying and pleading beside the very scaffold where her son was sent as a malefactor into eternity? If *she* can thus pray beside the threshold of immortal life, is she greater in love than the angels, than God, who with Infinite tenderness extends the Love in His Infinite Power to every child of earth? Nay, it would be blasphemy to suppose that. Therefore we say unto you who have suffered, unto every heart that is grieving (for "every heart hath its own sorrows"), unto you, indeed, whose lives upon the surface may seem bright, but who bear within some sacred pain, some shadow, to whom, perhaps, has been denied the hope of love, of immortal life; we say that the tenderness of God's Love and the ministration of the angel of His choice watch beside the gateway of your mortal being, wait to roll away the stone from the sepulchre of your lives, reveal the incoming Comforter. We say to you that not a hope has perished, not an aspiration is destroyed; everything that seers, sages, and prophets have promised to the world will be fulfilled, that each life shall bear in triumph the wonderful mystery of immortal being, and from the gateways of darkness and doubt you shall rise transfigured into the domain of love; nay, you shall not wait until death comes, but even here this Comforter shall speak to you as that voice has spoken to those who, within the sound of your speaker's voice, those perchance with snowy locks are waiting for the silent angel to open the gateway of immortal life; these who without fear or suffer-

ing wait until the angel beckons them on—they descend peacefully into the "Valley of the Shadow of Death," fearing no evil, for immortal youth is there, born of immortal hope. There are those here, perhaps, who do not know. But we say these words: In these spiritual ministrations there is no partiality—that as God's sunshine is universal, whosoever will may perceive its light, so the Love of God, the tenderness and compassion of His ministering spirits, and the love that Christ revealed are the possession of all; and if you do not perceive them to-day, if in the shadow of darkness and doubt you remain, or if, perchance, material life has blinded your vision, the day will come when sorrow will break the shell of your unbelief, and when material things desert you, you will then turn unto the voice of the Spirit, unto the voice of the Comforter, there will be the Divine presence.

Believe us, greater wonders shall be wrought in the world, for not only shall the sick be restored, the blind made to see, and the lame to walk, but the sin-sick and weary in spirit shall none of them be turned away from the Father's presence for ever and ever, but all shall one day stand in the light of that love, disenthralled, redeemed and glorified by the promise that the Comforter brings.

FORGIVENESS.

(Subject selected by the Audience.)

"Forgive as ye would be forgiven!"

This, as the sunlight shines for all
So shines the love and pardon of Heav'n:
But how can the flower receive its call?
Except it unfold unto the light,
How can the Soul perceive God's right?

So if you hate your brother here
And with revenge remember wrong—
How can you know pardon is near,
Or join in the triumphal song
That the angels sing, when the sinner returns
To where the altar of heaven burns?

Forgive because God is love to man,
Because no wrong can last for aye;
And if with blessings in your hand
You meet the wrath of 'vengeful eye,
Can you not conquer hate by love,
And thus God's mandate prove?

Forgive because the rankling dart
Of hatred pierces your spirit through;
And if revengeful is the heart
It knows no peace—nor evening dew
Nor morning glory for him can shine,
Nor can he know the love Divine.

God does not shut His light from you
Nor withhold His pardon for your sin,
But as ye give doth give to you,
For by that pathway you enter in.
We know that only the loving soul
Can acknowledge God's Divine Control.

BENEDICTION.

May the Infinite Wisdom, the Christ of all Love, and the Holy Spirit of Divine Ministrations, and the Comforter of every sorrow abide with you forever. Amen.

THE SPIRIT-MESSENGER.

"DES CARTES" TO MODERN SCIENTISTS.

A SECOND CONTROL BY "RENE DES CARTES."

Recorded by A. T. T. P., May 14, 1884.

[The Medium, who in trance dictates these communications, is an uneducated working man.]

The Sensitive, under control, said:—

Continuation of the Address of Des Cartes to the Scientific Guides of Modern Philosophy.

That, which causes the greatest annoyance is, when a lover of Nature through his studies gives forth as their result atheistic teachings; but graver still becomes the position, when modern Scientists pretend to a knowledge of God's works, which can be known only theoretically, even in the Spheres. Modern Science has gone beyond Spiritual Knowledge in its assertions, and pretends to that, which we in the Spheres know to be error.

It is this assumed knowledge that, I respectfully point out for the attention of those within hearing; to those who are directly placed under our guidance and care by the Almighty; to the middle and working classes of all countries, whose life circumstances have rendered it impossible for them to obtain that mind training, which will surely be the work of the future in that day, when they are relieved from life necessities,

and under other conditions are enabled to give that attention to self-hood and its training, which has been denied to them on earth; so that for me, who is God's servant and their friend, it becomes a duty incumbent on me to place clearly and plainly such possibility in respect to the words of the different scientific conclusions of leading modern scientific minds, and to point out to them how far Modern Science is hand in hand with Spiritual Truth, and to what length Modern Science has assumed a position not claimed by any even in the Spheres; premising both these duties with an explanation why the modern scientists are not with us.

Perhaps no event in the history of humanity has upset the calculations of Philosophers and Theologists so much as the advent of that, which is known as Modern Spiritualism. Out of the phenomena, then and since then occurring, were born two parties of thinkers: the concerned believer, and the unflinching sceptic. Both rushed into error; one section was equally culpable as the other. Science reared its claims, and refused to acknowledge spiritual manifestations. The firm believer anxiously entreated Science to investigate, and these entreaties were half-contemptuously assented to. What had the firm believer then to offer? Only the very alphabet of Spiritualism; the very foundation of that which will eventuate a change so mighty, and so potent, that it will ultimate in an entire revolution of mind. Science directed keen inquiries to these very poor beginnings, which the firm believer in Spiritualism offered them, and they found this alphabet of spiritual knowledge ill-formed and ill-conditioned, and open to the gravest suspicion of fraud and deception. The task then begun will have to be renewed, and then Spiritualism will raise itself into the position of one of the Modern Sciences.

Much harm has been done by the overhaste of both sides; but none of your surroundings, nor I myself, are in any doubt, that spiritual truths will eventually embrace the scientific student, as well as the dogmatic theologian; time, honest work, and God's favour being the only requisites. You scientific spiritual guides; you, who are so well aware of the latest scientific discoveries, do not imagine, that the length to which the conclusions of those whom you guide have reached, will prevent it. The masses of the working classes of every nation are to-day tending step by step towards a Godless life; not by the actual knowledge with which Science endows every investigating mind, but by that assumed knowledge which granted as truth by leading minds, winds like a serpent its path through every grade of society: therefore, to counteract the slime that is left on their ever-broadening track, I intend in plain terms to address the working men of England and Continental Europe, on the latest and most modern scientific conclusions, and to point out, not egotistically, not disputatively, but from that certainty, which is yours as well as mine, and which with God's help shall be given to those whose exigencies of life make it a necessity for them to accept the conclusions of others.

I stand in a better position than those, who still in the body are bidding for popularity, and at any cost. I have enjoyed all that earth had to offer: name, fame, personal existence; and out of my loving service to God, not from any selfish purpose, do I put forth my message. The Recorder speaks of my passage from earth more than two hundred years ago. I enjoyed my earth-life, and what words are strong and all-sufficient enough to express all I feel respecting the changes since that day? First, I feel a deep and thankful joy, as I look round this beautiful land, with an increased commerce, a renewed industry, and advanced science; and I wonder that on this beautiful earth men of advanced culture of mind can fail to see the hand of God in this great work. But this surprise increases, when true revelation is attacked with satire, and atheistic conclusions are the topic of the drawing-room. When I see leaders of men, who can reverence no proof of a God in the design and contrivance which exist in every step of their lives; which gives all God's work to that which you Scientists say is but a corollary of His law, namely, Nature; and as mind cannot be quiescent, they must make their conclusions public; they must with their great fame sow the seeds of unbelief amongst the unthinking, until the civilized world groans with this sceptical plague, the outcome of their earnestness.

This may be called a scientific innovation of the latter half of the nineteenth century; but God, side by side with the antagonism of Science to Truth, has raised up the phenomenon of Spiritual Life, and so they stand to-day side by side with each other, and in a little time they shall stand with Spiritual Truth as the conqueror, and Science as the conquered. A little knowledge is a dangerous thing, and the working classes of civilized Europe are realizing this in its fullest extent. The first discovery of importance was before the cruel event of the first French Revolution, and was entitled the "Natural System;" it was an important discovery raised beyond hypothesis by careful study, expensive experiments, and a keen and earnest love of nature. This was that trees, plants, and animals were modified forms of Nature's handy work, and not special creations of the living God. One who is present here now, combated this work with all the energy of his persevering nature. I am speaking of Cuvier, who held out persistently, that God had exercised a special creative power; which changed its name when introduced into this land; for

the work previously alluded to was published in France. It was reserved for a century later on, for another to rise, and to shake their faith in God; when there was introduced to the scientific world the theory or teaching known as the "Origin of Species."

Here I made a remark on the work called the "Vestiges of Creation."

I have passed over the "Vestiges of the Creation," because I consider the spontaneous generation theory, therein elucidated, as not worthy of scientific notice. That was the reason why I passed it over. Both the scientists, who had taken a prominent part in these theories, loved nature in its workings, and were in comfortable circumstances; no experiment was too costly that would aid their conclusions. There was much talk, a great circulation, and many converts. Such has been the consequence, and all within the last twenty-six years. Prominent, as a thinking chief amongst the believers, came the very schoolmaster of modern thought, the more modern Locke, Herbert Spencer, who began first by believing, and next by altering. It is not my intention to go to any great length on the work; it exists; the price is moderate, and within the reach of the humblest pocket; but it is my intention particularly to direct the reader to the weak and impotent conclusions of that work, and to point out that line of demarcation, and to claim for humanity a special creation.

The entirety, as it stands in this work, is, "That man is an evolution from the group of apes next below him." Such is the conclusion of the system of development. Writers innumerable have dipped their pens in the ink, and written eulogies on this work, and pointed with exultant hearts, that in this work is contained all that will account for creation; that man has no soul; is not animated by the breath of his God. This work puts God on one side; for if it be true, there is no need of Him at all as an agent. This work is on the shelf of many a humble home; to-day it is the foundation on which a general scepticism is built. This system which stands out eternal in self-hood, and known to be the result of that change, which God foresaw in the beginning of time. Yes; so far have these doctrines spread: so powerful have they, in this short time, become, that these new doctrines claim to be heard in every important Continental nation. So nature has built up from gases the immortal soul! You cannot get away from the conclusion, for the apex of creation, the apex of evolution, is man. "The world was ready for the theory;" so cried the exultant Darwinite. "See how it has popularized itself; see what an acceptance was given to it in every land."

Alas! ye priests of dogma and doctrine; what hand have you had in this world's preparation for sceptical teaching? You will not, nay, you cannot, answer truthfully this question. Here is a work that denies Humanity's claims to immortality; that denies the help or aid of an intelligent and conscious God; that takes and robs reverence from the hearts of men; yet this work is accepted eagerly and earnestly. Is this the fruit of your nineteen centuries of Christian doctrine? Is such a discovery, barely of twenty-six years standing, to upset a doctrine earnestly and zealously taught for nearly nineteen centuries? Alas! facts cannot be denied.

The Law of Nature is to-day accepted by Science in lieu of that Reign of God made manifest by His Laws. Foresight, the highest power of the mind, that possession of the intellect which forms that line of demarcation, which proves God's work in creation, which makes man the primal and the highest that has life, is set aside. There is a wonderful silence respecting the power of providing for the future by forethought; by that foresight, which belongs so peculiarly to man alone. But science has opened another book; a book which has been far more preferable than Jewish tradition, or Gospel writings; a book which reveals God as every leaf is turned. The study of that book is a natural study; thousands are Geological scholars of that great volume, Mother Earth, without knowing it. He who is standing over there, knows well how much is to be learnt from that which Mother Earth reveals. Much that goes hand-in-hand with man's modest faith, and earnest belief; much, which reveals ancient life; the sedimentary rocks, and the earliest life forms of this earth, have revealed themselves to those who have sought. Much has been revealed, and the enquirers have been assured that millions of years have passed from the time, when this earth was brought from the Will of God into the world of created matter. Time is wanted for many scientific treatises, which the book of faith does not grant; which the record of the Pentateuch does not admit, but peremptorily denies; but Geology grants them that. Time, although not enough, not near enough, for the modern theory of development, for they want hundreds of millions of years for this slight variation to form different species. Divided opinions on science deny this hypothesis of the extreme age of the earth; but at the same time assert that the Pentateuch record is just as much in error the other way. Time gives, in fact, no evidence of the creation of the earth, and you know this, and he who pretentiously talks of a billion of years, is just as much in fault as he who presumptuously accords knowledge to a limited number.

Man knows not how God created. He may theorize to himself in a world of hypothesis; he may talk, using most hard,

scientific terms. He may divide into stages the pedigree of the genus "homo," from the hairy ape through the various degrees; from the semi-amphibious, until through the various degrees, in their presumptuous knowledge they evolve man, making man's earliest ancestor the ape. Ye aristocratic Scientists, be proud of it, for ye make it the ancestor of the highest and the greatest of to-day.

If development, or evolution be true, as Pithecanthrope, or dumb ape men; it is hardly to be supposed that modern men can feel much respect for his ancient ancestor. The danger lies not in what science has obtained from patient study; but because they presumptuously claim knowledge on subject matters, which Herbert Spencer correctly estimates as being in the realms of the "unthinkable."

From God's works there is much to be learnt; you who are still guiding the Scientists of to-day; your duty is a plain one; it is to teach the doctrine of Creation by Almighty God, as you know it. Of Spiritual Life, or of conscious immortality, ye modern Scientists know nothing. This is your task. The Scientists think they know how God creates. I ask: Has God revealed His almighty Will to them. You, in spirit-life, believe in Him, who has given us immortality, for you are assured of His work; you recognise man's attributes, which fit him alone for immortality. Those, whom you guide, are not unwilling to listen to your counsel. Remember, those you guide are spreading far and wide the dark doctrine of a mortal nothingness. They are trying to prove that men originated from the brute, and that man like unto them will perish. You know that those believing this can never die, and knowing this, what is your duty? Look you to it; for on you rests the responsibility.

Dear Recorder: Good morning

PHILOSOPHY.

EVOLUTION, AGNOSTICISM, AND SPIRITUALISM.

We have received from Mr. T. P. Barkas the following remarks, forming part of an address delivered by him from the chair, at Miss Dale Owen's lecture on "Our Spiritual Possibilities":—

Spiritual phenomena and natural science are to-day in deadly antagonism. The high priests of science, on the one hand, affirm that the sole powers in nature are matter and force, that the highest manifestations of intelligent beings of whom we have any knowledge are men living on earth, and that no physical phenomena other than those produced by beings visibly recognisable ever occur. The Spiritualists, on the other hand, affirm that they have the same kind and quality of evidence of extra-mundane intelligence as they have of intelligence that is mundane. The whole drift of biological and cosmological science in the present day, is in the direction of the theory that in matter and force, together with almost inconceivable periods of time, we have abundant evidence of a monistic theory of the universe, and of the natural spontaneous origin of all its inhabitants; that to development or evolution, and to it alone, we owe all that we know, of matter and mind; that the universe by a natural material process has assumed its present complex form from universally diffused gaseous matter; and that that matter, without the interposition of any Creator or Infinite independent intelligence, has in itself all the powers and potencies of all forms of life. That, in fact, all animals and all vegetables have spontaneously risen from inorganic materials, that monera or primal, almost invisible, jelly specks are the primal ancestors of all the forms of animal and vegetable life, including man, and that there is a natural hereditary thread running through all forms of life, from monera to man. This cosmological theory is in direct antagonism to the cosmological theories of all nations and peoples. All primitive national theories, whether of the Hebrews, Hindoos, Chinese, Greeks, or Romans, are dualistic not monistic; they recognise the powers of God or of gods, and regard matter and the forces of matter as subordinate to superior intelligence. All early cosmogonies are anthropomorphic, and recognise an infinite, independent intelligence, or powerful finite intelligences as the originators of all natural laws.

Men who have deeply reflected on the origin of the universe and of life, are comparatively few in number, and are spread over long periods of time, among whom are Anaxamander, who lived 2,500 years ago; Heraclitus, of Ephesus; Empedocles, of Sicily, all of whom defended the monistic theory, or natural development of matter and life, and were followed by Thales, Anaximenes, Democritus, Lucretius, and Aristotle, all of whom taught various genetic theories. Plato and his disciples were dualistic, recognised supernatural causes, and had teleological theories. The dualistic was almost universally held until the 18th century, when Spinoza and Giordano Bruno taught a kind of pantheism, or God imminent in nature. In more recent times, extending to the beginning of the present century, Goethe, Kant, and others in Germany; Lamarck, and St. Hilaire, in France; and Erasmus Darwin in England, taught theories of evolution more or less independent of an Infinite Creator. In yet more recent times, and especially since the

publication of Darwin's "Origin of Species," in 1859, the monistic theory of the universe, that is, a universe of matter and organized living beings, independently of a personally working Creator, has become general among evolutionists. Lamarck, the real founder of evolution, defended the theory of spontaneous generation, and Haeckel, the most advanced evolutionist of the present day, accepts similar views. The battle is now raging round the theories of Biogenesis and Abiogenesis, the former affirming the production of all living forms from organized living matter, and the latter the independent origin of living matter, and all subsequent living forms, from inorganic matter. Among the latter are Lamarck, Haeckel, Bastian, and Tyndall, and among the former are Pasteur, Dallinger, and many others. Whatever may be the ultimate issue of this contest, the development theory, that is, the evolution of all animals and vegetables from minute specks of protoplasmic matter, is now generally held and defended by the vast majority of the most learned biologists now living, and the teleologists, of whom Louis Agassiz was a prominent leader, who defended the Creation theory, are yearly becoming feebler and fewer in number.

I briefly mention those facts to show that isolated inquiries in one direction by scientific men are as liable to lead to crass prejudices and bitter antagonism to inquiry into unusual fields as are the circumscribed researches of theologians. Haeckel, Fiske, and others speak with undisguised contempt of the researches of a body of men who are at least their equals in scientific knowledge, in honesty of purpose, and in logical capacity. Haeckel in his "Evolution of Man," writes with bitter and unbecoming sarcasm of his predecessor in the field of evolution, A. R. Wallace, because of his Spiritualistic investigations, and Professor Fiske, in his "Cosmic Philosophy," vol 2, p. 379, says:—"The hypothesis of diabolical interference is simply ruled out. So with what is called 'Spiritualism,' or the belief in the physical intervention of the souls of the dead in human affairs; men of science decline to waste their time in arguing it, because they know that the only way in which to destroy it is to educate people in science. 'Spiritualism' is simply one of the weeds which spring up in minds uncultivated by science." I name these facts to show that men of science and culture are rapidly drifting into the baldest Materialism, and what is even worse than that, they are losing all hopes of a future spiritual life for the race.

The hope of a future life in such men as Haeckel, Huxley, Tyndall, John Morley, and Frederic Harrison appears to have quite died out, and they will not condescend to investigate phenomena that seem to prove it. I know from their published thoughts that the three former look upon Spiritualistic phenomena with contempt, perhaps mingled with fear; and I know from personal conversations, that the two latter gentlemen think the subject of Spiritualism beneath their notice, and they will not even condescend to speak about it. This I recognise as the coolest egotism and intellectual bigotry. Surely, if Wallace, Rayleigh, Cox, Chambers, Mapes, Zollner, Weber, Sargent, Varley, Crookes, and a thousand other scientists, whose knowledge of nature far transcends that of Messrs. Morley and Harrison, have examined and been convinced of the reality of the alleged phenomena, it ill becomes these scientific pigmies to pooch-pooch and treat the subject with disdain. I desire to remind Messrs. Haeckel, Morley, Harrison, and Co., that the taunts and jeers with which they assail theologians and Spiritualists may rightfully be turned upon themselves for their shortsighted bigotry, prejudice, and wilful blindness, and I remind them that the alleged facts of Spiritualism, which have not yet been, and probably never will be, accounted for by natural mundane laws, are far more clearly proved, and are quite as open to present proof, as are the gaseous researches of Haeckel or the agnostic dreams of Harrison. Spiritual researches may not in any degree invalidate the legitimate discoveries of evolutionists and biologists, but they are bound to widen their notions of the range of law, and to demonstrate to them a form of intelligence not necessarily associated with certain elements in protoplasmic or in cerebral form. It were the height of folly to suppose that the god whom the Agnostics worship, viz., idealized and transfigured Humanity, is the highest conception of being in this limitless universe, and to assert that there are not forms material or spiritual, on some of the millions of worlds within the infinitude of space—beings as far transcending man as man does a fly.

Think you this mould of hopes and fears
Could find no statelier than his peers
In yonder hundred million spheres?

MISS ROSAMOND DALE OWEN, grand-daughter of Robert Owen, has been discoursing in Newcastle during the past week on a variety of interesting topics, such as temperance, the training of children, and the great experiment at New Harmony. The name of this gifted lady recalls some of the most stirring episodes in Welsh history, is closely identified with the effervescence of the Puritan theology, and recently it has been rendered celebrated by the life work of the founder of English Socialism. Miss Owen has a perfectly just appreciation of her grandfather's labours. In her teaching, imagination and heart, no less than intellect, play a conspicuous

part. . . . Robert Owen's sons acquired distinguished positions in America in science, in politics, in literature, and in diplomacy. Rosamond Dale Owen, the daughter of Robert Dale Owen, is a lady of high accomplishments united to great shrewdness and common sense. In her are united the moral intrepidity of the Owens and the Scottish caution of the Dales. David Dale, from whom that name comes, was a very remarkable man. Banker, merchant, cotton lord, landowner, and preacher, he was one of the creators of Glasgow. From him Robert Owen bought New Lanark, and after buying the mills, he won his daughter. Robert Dale Owen, the father of Rosamond, was born in his grandsire's house, Charlotte Street, Glasgow. Few who have given any attention to "social philosophy" are unfamiliar with his writings, and those who have watched the development of Spiritualism are doubtless acquainted with what he has done on that subject. Miss Rosamond Dale Owen is heir to the speculations of her father and grandfather. It would, however, be a mistake to assume that she is merely the echo of an illustrious ancestry. Her note is original. This gifted lady has thought deeply and talks justly on the great problems of the age. Her intellect is at once acute and comprehensive, there being an admirable equipoise of the analytic and synthetic powers. The charm of her oratory is its perfect naturalness, there being nothing stagey or histrionic in her teaching.—"Newcastle Weekly Chronicle" May 24, 1884.

ARE THERE NO NEW TRUTHS TO DAWN UPON THE WORLD?

To the Editor.—Sir,—“E. M.” says, in last week's MEDIUM, “No new truth is possible, seeing that all truth has been in the world from the beginning of revelation.”

Solomon says, “There is nothing new under the sun.”

In the Revelation of St. John the Divine, it says: “And I will write upon him (who overcometh) mine own new name.” And again: “Behold! I make all things new.”

In Vol. II. “Angelic Revelations,” the angel Purity says of the Seven Societies, comprising a number which no man can number, always with her, are now added that of seventy times seven more of the Celestial Societies, through which the knowledge within is opened up, by the new influx of thought, as can reach the comprehensions of those who are intuitively attuned to the harmony of such truths as never, heretofore, dawned on mankind on this earth. In this and following vols., Purity speaks of “The Father” as taking on himself “new States” in the Great Beyond, and of those new states being about to descend to earth; and of things concerning the descent of the New Order of life and influx, unknown and unheard of in all preceeding Orders; which, I think, is something more, and beyond, and above the re-institution of any past system, whether it be “A Christ-life,” or a Buddhistical state of life, which seems to apprehend only the “Rush of Life” in its relation to the universal rounds of an occult aspect of alternate light and obscurity. Whereas, the angel Purity leads beyond into the “Hush of Life,” a state more refined in love, wisdom, and power, than any form of order without, which awaits its time or state for due manifestation on a plane of ascent, such as shall never decline, as all systems do belonging to the Rush of Life, requiring a repetition of revivals to renovate and keep up their decaying vigour.

From the beginning of revelation, one after another of the doors of the mind and the understanding has opened. The gates of the Holy City have been alternately opened and shut; and so long as any one gate of the senses remains closed, whilst there may be endless progress in the differentiation of an Eternal Truth, surely there may be “new truths” to be revealed, i.e., new States of Truth.—W. Y.

PHENOMENA.

PSYCHOGRAPHY IN PUBLIC.

We have been supplied with the following report, by a gentleman who had not previously witnessed any form of spiritual manifestation:—

A fashionable and intelligent audience assembled in the Banqueting Room at St. James's Hall, on Tuesday evening last, in response to Mr. Eglinton's invitation to hear an address on the “Facts and Philosophy of Spiritualism,” and to witness some “Experiments in Psychography.” Dr. Wyld officiated as chairman, and in introducing the subject of the evening, gave a short resumé of his experiences with Dr. Slade in the matter of spirit-writing. After a few apropos remarks from other speakers, Mr. Eglinton proceeded to deliver his address, which was a clearly-written paper, ably read, and well received.

The feature of the evening was, obviously, the experiments in Psychography, and when they commenced, the large audience was all attention. A committee of three gentlemen were appointed to sit at the table with Mr. Eglinton; these were Lord Wolseley, Mr. Nixon (?), and Mr. Stuart Glenny. They proceeded to examine the table (which was the identical one used by Dr. Slade, and which was referred to by the chairman as an “historical monument” of his work in this country), and also the slates, some of which were brought by

the audience, and they being satisfied of the innocence of these articles, presently sat at the table and the operations commenced. The four gentlemen joined hands, and Mr. Eglinton, with his disengaged right hand, held a slate on which was placed a small piece of pencil, just underneath the corner of the table in full view of the audience, who were on the tiptoe of expectation, but no result was obtained. They then tried with closed slates, but with no better result. It was then thought desirable that Mr. Glenny should vacate his seat at the table, and two ladies from the audience (Miss Marryat and Mrs. Mason) were deputed to assist in his stead. The position of the slates was changed repeatedly, but as no result was obtained, the audience were becoming impatient and the position embarrassing. The closed slates were once more placed on the top of the table, and the committee each placed a hand on the top slate. They had now sat nearly three-quarters-of-an-hour without results, and the patience, especially of the sceptical portion of the audience, was fast becoming exhausted, when the persons at the table exclaimed that they heard writing going on between the closed slates, and in a few seconds the top slate was removed, and there was revealed a message written in a neat hand, and covering the whole of one side of the undermost slate. While the writing was being read out and the slate handed round for inspection, another result was obtained on another pair of slates. These were placed on the table, with two pieces of different coloured pencil between them. Each sitter placed a hand on the top slate, and Lord Wolseley asked for the name of “Gordon” to be written in red. Almost immediately writing was heard, and on raising the top slate, there was the name as desired. These results were received with universal acclamation; for there was the incontestable fact that writing was produced under the conditions above mentioned, on a raised platform, in the full blaze of gas-light, and before a large audience, among whom were some very advanced thinkers. It certainly was all that could be desired by Spiritualists, while it could not fail to excite thought in the most sceptical.

A HOLY THORN.—Now that hawthorn is normally in bloom, we are reminded of a portion of the “Southern Times,” which has lain on our table since the middle of January, containing a long-winded article on “A Holy Thorn” at Sutton, near Weymouth, which the writer found in blossom at midnight on old Christmas Eve. It was taken from the “holy thorn” at Glastonbury, about 100 years ago. The legend is that Joseph of Arimathea came as a missionary to England, and being menaced by savages at a place near to Glastonbury, he struck his staff into the ground, offered a prayer, and his staff immediately burst out into leaf and flower with much fragrance. The writer of the article to which we allude, testifies that the vital part of a very old and dilapidated tree was actually in leaf and flower on old Christmas Eve last. A crowd had assembled to see the sight, amongst whom were many roughs, who made a rush at the poor tree, and almost demolished it. It would appear that the savages of the West of England are not so susceptible to miraculous influence as they were in the time of Joseph of Arimathea, notwithstanding the amount of Christian eathing they have consumed. The behaviour of the crowd was scandalous. The unusual season of blossoming was surely sufficient to command respect for a neighbour's property, without the extremes of credulity or barbarism. Mr. Keynes, in whose orchard the tree grows, said his wife's grandfather and the parish clerk used to sit up and watch the tree, but would allow no one in the orchard, as they would not permit any one to pick a twig. A few years ago Mr. Keynes visited the tree on the proper night, to see if there was “anything in it,” when he was astonished to find it in blossom. The publicity recently accorded to the phenomenon has resulted in the almost total ruin of the venerable tree, the growing portion of which now is about the size of a “round table.” The writer visited the tree in daylight, and found traces of flowers, but leaves were on it. It blooms in spring like other trees of the kind. The winter blossoming comes on gradually, and that the flowers are real is proved by portions forceably broken off by the crowd, which were examined afterwards. Had the mild winter aught to do with it?

“Woman's Herald of Industry and Social Science Co-operator,” with a department called the “Joyful News Co-operator,” is a very well got-up paper, published at San Francisco. The issue for May contains a letter by Mr. Geo. B. Hinde, which we may extract at an early date. A column is occupied with “International Dress Reform Directory,” headed with an engraving of Mary E. Tillotson, of Vineland, in the “science costume,” which consists of trousers, a frock coat, and a jacket over all. Dr. Mary Walker, who visited this country some years ago, is alluded to as not having worn “petticoats for many years,” “trousers and short skirt” being her attire, as it was on her visit to London. One paragraph lets light in on the misconception involved in the term “Bloomer costume.” It is as follows:—“Amelia Bloomer, Council Bluffs, Ia.: ‘I did not originate the style of dress worn by Mrs. Stanton, Lucy Stone, myself and others. Credit for that should be given to Mrs. E. S. Miller, who was the first, so far as I know, to wear it.’”

PROGRESS OF SPIRITUAL WORK.

WORK AT BELPER.

On Monday of last week a preliminary meeting was held at Milford, in the house of Mr. and Mrs. Smith; when an arrangement was made for a regular work of development in connection with subsequent meetings. Mrs. Holdknow has for several years acted as the medium of this circle, and at this meeting she was influenced to give an address. I noticed that various persons present were susceptible to spirit influence, and there were features in the meeting that made me hopeful as to future results.

At the Pottery on Wednesday evening, the friends met according to arrangement in the open air. Whilst singing a hymn there was a general exodus of the people from their houses, and in a few minutes quite a large number had gathered round. The writer gave a brief address, explaining some of the principles of Spiritualism, and inviting them to the meeting. I was really agreeably surprised at the deep and respectful attention of the people, encouraging one to speak at length to them. I felt so much pleased that I promised to give them an address at that spot every week, when the weather is fine; I also feel encouraged to make experiments at other places in the open air. At the meeting that followed, Mrs. Wigley was controlled by various spirits to speak.

In the meeting room at Belper, it is arranged to hold circles for development every Tuesday, Thursday, and Saturday. Those held during last week were exceedingly interesting and successful; the manifestations of power, and the variety of mediumistic element being quite remarkable, persons young in years, and others of advanced age being alike influenced.

On Sunday morning the writer gave an address on "The Vision of Elisha's servant, or our spiritual surroundings." At the evening meeting Mrs. Hitchcock again occupied the platform, and delivered a most impressive address. This was followed by the usual Sunday evening circle.

OMEGA.

NEUMEYER HALL.—On Sunday last, the subject of Mr. Colville's discourse at 11 a.m. was, "The Ascension of Jesus into Heaven." The lecturer reviewed critically the account of the Ascension given in Acts, i., and also commented at considerable length upon John, xiv., where Jesus promises the Comforter, and declares it expedient for his disciples that he go away, so that the Comforter may come to them, that Comforter being spoken of both as the Spirit of Truth, whom the Father would send, and also as the returning spirit of Jesus, who promised himself to revisit and console his sorrowing disciples. The orthodox theory of Ascension was repudiated as unsound, unscriptural, and utterly at variance with well proven facts relating to spiritual existence. The physical body of man is not evil, but is simply necessary for the accomplishing of certain stages of spiritual development. The resurrection and Ascension of flesh and blood into heaven as ordinarily taught, is only a perversion of the ancient doctrine of the successive embodiments of the spirit in matter for the acquisition of needed knowledge. The most triumphant estate of spirit is where it can exert supreme sway over all material things, rendering the elements themselves subordinate to the all-conquering might of victorious minds. When the human body really rises into a heavenly state, will be when every appetite and passion obeys the moral sense; when anarchy among the members will be a thing for ever past, and all the faculties move as an united army under the skilful generalship of the spirit, which in its primal essence is the veritable Logos, the Light enlightening every man who comes into the world. The speaker spoke beautifully upon angel guardianship and care, and painted glowing word pictures of those spiritual states, where the true relationships of spirits are known and understood, and every occupation becomes toilless, and full of joy for ever. A very fine poem on "The death of Nelson" ended the services. At 3 p.m., the subject of the lecture was "Progress and Poverty." This important social topic was fearlessly and nobly handled, the discourse entering into detail upon many of the causes of prevalent misery, and suggesting practical and radical remedies. The speaker paid a glowing tribute to Henry George, without necessarily endorsing all his views. The policy advocated was the education of every child for a definite sphere of usefulness in life, the cultivation or utilization of idle land, so as to provide work for the masses, cheapen the necessary commodities of life, and secure purchasers for the immense amount of manufactured goods now lying idle in warehouses. The lecture might almost be called non-committal on the direct question of land nationalization, upon which Mr. George reiterates so powerfully and frequently, though it would be easy to infer from Mr. W. J. Colville's inspirational utterances, that the band of guides controlling him in the delivery of his discourses, acknowledge the rights of man versus the claims of all usurpers and monopolists. However, as many people in the present have bought and paid for property in land, and consider themselves as much entitled to it as to anything else they have purchased, the most effectual way out of a grave difficulty seems to be the passing of laws, compelling land owners to use their land, and the abolition of

many ancestral privileges sanctioned by laws of entail, which favour the opulent at the expense of the needy. Poverty and Progress are not destined, said the speaker, to go for ever hand in hand. Poverty will be outgrown as man progresses, and before many more years have rolled away, we may confidently expect a sweeping change in the condition of affairs in every country of the globe, as the earth enters upon a new cycle of its history. The music was delightful on both occasions. The audiences were very good, and extremely attentive.

MARYLEBONE: 52, Bell Street.—The course of meetings for spiritual and social enquiry was aptly brought to a close for the season on Sunday by a discourse through the guides of Mr. W. J. Colville, on "Ancient and Modern Miracles viewed in the light of Natural Law," which was most logically and beautifully reasoned out in Mr. Colville's usual clear delivery, every word falling on the ears of any one not stone deaf, distinctly like the tone of a silver bell. The discourse was followed by a poem selected by the audience from seven subjects handed up and entitled "Spiritual Flowers," which, beautifully rendered to a most sympathetic and tolerably good audience, was with the discourse "off the reel" a standing miracle of inspiration in itself. We all rejoiced in the influence brought to bear on this our last evening.—O. DELOLME.

VICTORIA PARK.—Mr. Jennison, Mr. Emms, Mr. Downing and friends met at the usual place. Although the weather was very threatening there was a very fair attendance. Mr. Jennison opened the meeting. He gave a few extracts from a sermon preached by the Rev. Mr. Atkinson against Spiritualism. The Rev. gentleman commenced his sermon by urging his hearers to use their utmost exertions to stamp out this evil, as it has spread its poisonous branches over the whole world. He admitted the possibility of communion with spirits, but stated that God only allowed evil spirits to return and tempt men. Mr. Jennison contended that it did not show God's mercy, if he allowed evil spirits to contaminate men, and then punished them with everlasting torment for doing that over which they had no control. The Rev. gentleman also stated that all their manifestations took place in the dark, and this alone would prove to him, that its origin was of the devil; and he also charged Spiritualism with being a corrupter of morals, and whose aim it was to undermine truth. Hundreds of families had been broken up through it. Mr. Jennison stated that he had witnessed hundreds of manifestations, and with one or two exceptions, all had been in the light. The second charge was a deliberate falsehood, and he quoted one or two cases of clergymen who had committed acts of theft and indecency, and who had only been suspended for a short time, and had then been allowed to resume their duties. Many families had been united to their loved ones through Spiritualism. Mr. Jennison concluded by explaining some of the truths of Spiritualism. Mr. Emms then followed with an address entitled the "Destiny of Man," as believed in by Materialists and Christians. The materialists considered that in Protoplasm they had discovered the germ of life, but they do not explain how the oak and cucumber, things of such opposite nature, spring from this protoplasm. Mr. Emms considered that there must be an agency at work to cause this, and he called this agency God. The materialist's belief that this life ended all was a cold and miserable one. The Christian account of the creation of man, was in his opinion a very silly one. A God who is supposed to be all goodness and knowledge makes a man, and knowing that he would fall, places him in a garden, surrounded with temptations, and then punishes him for falling. Their belief that a good man, but who was not a Christian, from their point of view, would be condemned to everlasting punishment, while the man who led an immoral life and then at the last moment accepted Christ would go to heaven, he considered a very unjust one. After a very eloquent address on the doctrine of total depravity, Mr. Emms concluded. Mrs. Graff then addressed the meeting for a few minutes and the meeting dispersed. Next Sunday morning at 11 o'clock.—WILLIAM LUXFORD.

MANCHESTER: Temperance Hall, Tipping Street.—Mr. Plant spoke in the morning on "Earth-life and its affinities with other Planets." It was a beautiful address from a young medium, whose powers are developing in a very satisfactory way. After the address, half-an-hour was occupied with clairvoyance. In the evening the controls gave a suggestive address on the "Fruits in the Spirit-world of a life well spent on Earth, also the results of a Neglected Life." Then a large and respectable audience was delighted for an hour with the clairvoyance of Mr. Plant, after which two poems were given. Then a circle was formed, and spirit friends made themselves known through many mediums. The Manchester and Pendleton Societies have arranged to co-operate in the matter of Whit-week holidays. On Thursday they will go to Llandudno, from Ordsal Lane at 4 a.m.; on Friday to Worsley, from Victoria Station at 12.20 p.m.; and on Saturday, to Lymm, Cheshire. All Spiritualists in the surrounding districts are kindly invited to join in these excursions.—SEC. M.S.S.S.

ROCHDALE: Regent Hall.—On Sunday Mr. J. B. Tetlow spoke afternoon and evening, on subjects suggested by the audience, and gave great satisfaction to those who heard him.—COR.

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THE MEDIUM AND DAYBREAK.

LONDON, FRIDAY, MAY 30, 1884.

NOTES AND COMMENTS.

We have two reports this week on the Comforter, a term which as expressed in the text neither fits into the Gospel system nor that of Modern Spiritualism, the chief points of which are held in common. Man's communion with higher spheres, and the evolution of more interior states in himself, are the only real enjoyment that he can possess. A spiritual idea has been thus abused by being personified, and made a peg on which to hang the worship of a Judean Spiritualist, the existence of whom is much questioned. Now, the introduction of a questionable basis can never strengthen a cause. The "infidelity" does not spring so much from man's tendency to disbelief in the facts of spiritual life, as from the mass of extraneous matter that has to be taken along with very small portions of distorted spiritual truth. Spiritualism giving the world spiritual truth, based on man's own experience and intuitions, succeeds where "truth as revealed in the presence of Jesus" has failed. In this day as in the past, nothing but evil can accrue from the introduction of these monkish quasi-historical assumptions into the Cause; for after all is said and done in that direction, the truth has to be enforced by the well-established intellectual and experimental methods of Spiritualism, a task which both Mrs. Richmond and Mr. Colville can perform most efficiently.

Mrs. Richmond's meeting, at Kensington, on Sunday evening, was larger than ever, and the interest also increases. The series will embrace four more lectures, to be given during the month of June. Kensington appears to be the very hotbed of metropolitan Spiritualism, but on account of its easy access visitors come from all parts, with less difficulty than if the hall were more "central."

There is again a remarkable sympathy between Mrs. Richmond's Discourse and the Control, the point of resemblance culminating in the opinion expressed on Materialism as represented in modern scientific dogma. These collateral teachings show that Spiritualism is based on well-defined principles, which are recognised as a necessary consequence by teachers of the subject.

Alderman Barkas's ringing speech chimes in grandly with the utterances of Mrs. Richmond, Mr. Colville, and the Control, while the slate-writing furnishes proof in support of the spiritual as opposed to the agnostic theory. The present condition of "scientific" thought (?) is the inevitable darkness before dawn. Before a mental position can be cast aside as worthless it must be allowed to demonstrate its absurdity, and this important duty the "scientific" mind is rapidly performing.

Mr. Eglinton's public demonstration of direct writing on Tuesday evening, was a very gratifying success. Lord Wolesley from the platform declared to the audience his complete satisfaction with the genuineness of the performance. We have received several reports, but have in preference inserted one written by a sceptic, who was never at a seance of any kind before that evening. His report is a good indication of the general effect. We must not, however, push demonstrations of public mediumship to extremes. Many excellent mediums have been ruined by it, many more have been discredited, and the Cause has been foully disgraced. The attempt will not end with Mr. Eglinton, but others will push themselves to the front, and the conjurers will show how it is all done, and the

public will believe these in preference to truth. All spiritual experiments are best performed "in camera." Our object should be to direct and incite personal investigation, and not aim at wholesale vicarious achievements on the part of the few in behalf of the many.

There is a grand field for spiritual aid in the work of scriptural exposition. Even the most reliable Christian critics do not believe for a moment that the Gospel Jesus uttered the sayings in that Johanne chapter on the Comforter. The style is too egotistical, mixed and mystical to be the work of the character manifested elsewhere. Now mediumship could be of use in tracing the origin and mode of adaptation of this Comforter personification, and the motive under which it was introduced, and the spiritual influence that led thereto. By this means the wheat would be sifted from the chaff, and if mankind obtained no additional spiritual light thereby, a considerable cloud of theologic assumption and darkness would be dispelled.

This work is chiefly undertaken by normal mediums, such as W. Oxley, who in his book on "Egypt," has done most valuable service of this kind. A very great work has been accomplished by Gerald Massey. There was an Egyptian "forerunner" as well as a Christian John the Baptist, which name has again a close relation to the main personality, but following instead of preceding. It would be much more practical if some attention were directed to the "sufferings" of spiritual workers of the present day, than to the supposed agonies of mythical personifications.

But controlling spirits have their theological crazes as well as mortals. What then? Let every man think for himself, and not be led blindly by any doctrinal nimbus, from whichever quarter it may emanate.

As to the possible materials from which our Scriptures were constructed, there is a very suggestive passage in 2 Tim., iv., 13, where Paul requests the person addressed to "bring when thou comest, the books, especially the parchments." This was the occasion on which he desired to have his cloak brought from Troas. What did these precious books contain? Were the "parchments" blank sheets for writing on, or were they manuscripts, and if so, in what did they differ from the "books"? They indicate that "Paul" was a literary man, and dealt in recorded thoughts, just as literary men do now: not so much cutting out an original mental path as remodelling the ways of those who went before him. When it is remembered that the Pauline writings are the most ancient portions of the New Testament, that have been traced, this inquiry assumes great importance. In early historical records, passages from the Gospel are met with, but it is not necessary that these were quoted from Matthew, but rather that they were citations from a previous literature, from which the Gospels were compiled.

The moral we point to is: that in a search for truth on these matters, it is the opposite of wise to be governed by ecclesiastical traditions. As far as they have been proved, they have been upset in every particular. Do the spirits know this?

There is another suggestive paragraph commencing at Acts, xviii., 24, respecting one Apollos, an Alexandrian, a "learned man, who came to Ephesus; and he was mighty in the Scriptures. This man had been instructed in the way of the Lord; and being fervent in spirit, he spoke and taught carefully the things concerning Jesus, knowing only the baptism of John." Here is a man who apparently from his learning and knowledge of the Scriptures was an able apologist of the worship of Jesus, and yet there is no evidence that he had heard of all of the personal Jesus. His Jesus was the product of his learning, derived from his knowledge of the Scriptures. What Scriptures were those? Our New Testament was not then written, and as Apollos was evidently a Greek, and opposed the Jews, his "Scriptures" must have been of Greek origin. It would take a very learned and fervent man indeed to evolve a Jesus out of the Old Testament, but it is said that the idea of a suffering benefactor was familiar to Greek thought.

Turning in another direction we find that Mr. Russell Forbes, the eminent Archaeologist, is making valuable discoveries respecting the antiquities of Rome. His recent work on the "Catacombs" upsets nearly all of the Christian assumptions. In his "Directory and Bulletin" he gives a plan of a recently explored part of ancient Rome, exposing the site of a "temple of Isis." In a private note he says:—

"There were several temples of Isis in Rome, also an arch of triumph to Isis. There are no remains of these temples above ground; the arch of Isis was turned into the arch of Constantine. The largest temple to Isis and Serapis was in the Campi Martius. Statues, etc., have been found here, and about twelve months ago an Egyptian obelisk and several statues and fragments of the temple. A large house of the priestess of Isis was found in the works on the banks of the Tiber. It contained many beautiful frescoes of the early part of the first century. These are preserved. Several statues of Isis have also been found in Rome."

This almost justifies the hap-hazard statement of one of our correspondents, that the Christian religion was manufactured in Rome! W. Oxley points out its Egyptian parentage, and in

the letter above quoted, we find that the "Arch of Isis" was actually transformed into the "Arch of Constantine," the imperial patentee of the most firmly established version of Christianity! Was the "Arch of Isis" the only pre-existing fact or fiction that was sartorially or otherwise made to do duty as the representative of the new system?

We have no final theory to offer on the origin of the popular notions; and that is the reason why we cannot subscribe to prevailing assumptions. These matters will be cleared up, and that before long. For the credit of Spiritualism, let us not be too rash in crediting "inspiration" with a rehash of the mangled remains of exploded dogmas.

Our "Veritas" article of last week has called forth letters that widen the subject beyond that which we intended. We refrain from entering into any local matters or to put ourselves in antagonism either with "Veritas" or his organ. The reason why we wrote was because the article in question was an insidious attack against the essential principles of Spiritualism. The local friends fell short of their duty in not repelling that attack. We do not know whether the paper in question is run in the interests of Spiritualism or not, but we think the editor would have inserted a reply. For our part we could not have published such a letter without either correcting its vagaries, or calling on some capable friend to do so as a correspondent. The editor who thus desecrates his own nest, without any attempt to make good the pollution, cannot be called a consistent upholder of our Cause. The local society say their resolution was in respect to a series of such attacks, and that the burning of the stock was not done by the committee. These are matters of very slight importance. Societies and all public persons, ourselves included, must submit to criticism; let us see that we are able to stand it. Let us moreover sink society, and self, and avail ourselves of every opportunity of promoting the cause of truth, and if we have got any reputation it will take care of itself. In all departments of society free criticism is not only allowed, but it is enjoined on the press as a duty. In Spiritualism we have no such freedom, so that persons sometimes place themselves in positions which they could not long hold, if their qualifications were freely discussed. The man who cannot stand criticism, confesses his unworthiness.

MR. RICHARD A. PROCTOR, writing in the "Newcastle Chronicle," laughs at Mr. Labouchere and another, for expressing disbelief in the experimental results of the Psychical Researchers, matters, indeed, which have been familiar to millions for the last fifty years. He makes a distinction between "scientific caution" and unbelief, citing the conduct of Dr. Johnson, "one of the most unscientific men of his day," because he believed in spiritual manifestations, i.e., ghostly visitations, and yet discredited the report of the earthquake at Lisbon. Now on this point, Mr. Proctor has put the boot on the wrong foot. Dr. Johnson believed in ghosts because of the sufficiency of the evidence, and it might have been strengthened by personal experience, hence, the adhesion to the facts was strictly "scientific," whereas, the earthquake at Lisbon was to him a mere report, which might on further inquiry prove exaggerated, unsustained as it was by personal experience. Mr. Proctor sneers at Astrology and Palmistry, but when the adepts in these matters can arrive at satisfactory results, then they place themselves on the true scientific basis, notwithstanding Mr. Proctor's Johnsonian unbelief. In a paragraph further on, Mr. Proctor exhibits his scientific gullibility by becoming rather unsettled in his intellect over the bacterial fad of Pasteur, who proposes to vaccinate all forms of animal life with a weak dilution of mad-dog's saliva as a safeguard against hydrophobia! Our "scientific" dogmatists, like the theologians, have a certain set of subjects on which they go affirmatively crazy, and another opposite set on which they go negatively crazy. We are glad to see that Mr. Proctor, has some faith in the influence of mind on mind, because when a man once realizes that he has a "mind of his own" he no longer permits himself to be dominated by vulgar prejudices.

We apologize to our readers for consuming so much space with a statement in connection with "Rev. T. Ashcroft." It is neither to defend the one party nor to attack the other that we do so, but to supply a necessity on the part of many readers for a clear statement of the facts, wherewith to repel the encroachment of error, so assiduously advanced to their annoyance and the reproach of our Cause.

W. OXLEY'S WORK ON "EGYPT."

In a few days this handsome volume will be ready for delivery. We hope our readers will make up their minds to buy up the edition quickly. In addition to Mr. Oxley's work, there is a most interesting treatise on "Egyptian Architecture," by Mr. James Menzies. The book contains many illustrations, and it will appear in elegant emblematical binding.

We issue an "order-form" this week, and out of gratitude for the benefits the author has conferred on our readers, we hope they will make a hearty response. The book should be placed into all public libraries.

W. J. Colville is open to engagements Tuesday, Wednesday, and Thursday; address, 32, Fopstone Road, Earl's Court.

SERVICES BY MRS. RICHMOND,

AT KENSINGTON TOWN-HALL.

The Guides of Mrs. Richmond desire to announce that this series of Discourses is not intended in any sense to be a phenomenal illustration of Spiritualism, but will be of a nature to invite thought concerning the *inner teachings* of Spirit. Therefore, they wish to announce that the subject for the fourth discourse, which will be given on Sunday, June 1st, at 7 p.m., will be:—

"THE MESSIAH OF THE NEW DISPENSATION."

Tickets for reserved seats may be had at the office of this paper, 2s. each.

The Guides of Mrs. Richmond announce that they have a work in the Provinces after the series of Discourses in London (which may extend to the end of June) have been completed, and suggest that four or five centres of work be chosen by the Spiritualists desiring their ministrations, as they will not be able to visit every place. These visits to the North and Midland Counties, will begin about July 1st.

NEUMEYER HALL MEETINGS.

On Sunday next, June 1 (Whit Sunday), the subject of morning discourse will be "The descent of the Holy Spirit at Pentecost." At 3 p.m., Lecture (by particular request), "The Philosophy of Re-incarnation, or re-embodiment." Services commence at 11 a.m., and 3 p.m. Floral decorations and choice music. Everybody welcome.

W. J. Colville is delivering a most interesting and instructive course of lectures on Monday evenings, at 15, Southampton Row, on "Spiritual Spheres." On Monday last, May 26, the room was well occupied. Subject next Monday, June 2, "The Third Sphere." Questions invited relevant to the subject. Also impromptu poem. Proceedings commence at 8 sharp.

W. J. Colville holds a public reception in the same room every Friday at 8 p.m. Everybody welcome.

W. J. Colville will speak in Winchester on Wednesday and Thursday, June 4 and 5. All particulars on application to Mr. and Mrs. Barker, 166, High Street, Winchester.

W. J. Colville wishes publicly to thank the Pendleton Spiritualists for their kind donation of £1, per Mr. W. Clarke, toward the "Bertha Restoration Fund." W. J. Colville opens his provincial season in Pendleton Town Hall, Sunday, July 6.

Mr. Colville's concert, on Wednesday evening, passed off very well. The attendance was much better than we expected, seeing that entertainments have been so frequent of late. The entertainment was intellectual as well as artistic. Mrs. Richmond gave a discourse on "Music," which was both intellectual and artistic, followed by a poem. Mr. Colville recited a long poem on four subjects. It was one of his grandest efforts of the kind. The applause was vociferous, and he was re-called to the platform. In addition to the published programme, Mrs. Lingford, of Leeds, sang "The Little Hero," and carried the sympathies of the meeting to a high pitch. Miss Jenny Eddison, also a Leeds lady, sang with wonderful artistic merit, and the excellent violin solos of the Maestro Koenig, received an encore. Herr Benario was a valuable acquisition, and the old favourites, Miss Kean, Mr. R. H. B. Davies, Herr Koenig, and Mr. Colville were in their best form, and had a gratifying reception. The audience seemed well satisfied, and all went off harmoniously.

A HARD NUT FOR MATERIALISTS TO CRACK.

To the Editor.—Sir,—During our evening service last night, one of our physical mediums (Miss Hannibal) was observed to leave the Hall abruptly, and return in about three-quarters-of-an-hour. After the service, we enquired the reason of her doing so. She said that she heard the spirit-friends speak to her very distinctly, some half-dozen times: "Go home at once!" She obeyed the invisible friends, and on arriving found smoke issuing through the door, and the kitchen in a blaze, which she just in time succeeded in putting out, by throwing several buckets of water upon the fire; thus proving that "God moves in a mysterious way, his wonders to perform." This morning, I went and saw a portion of the burnt goods.

JOHN BENT.

Townhall Lane, Leicester, May 26, 1884.

The Newcastle "Express" gave a long report of Miss Dale Owen's Lecture on "Robert Owen."

To-day there will be a sale of the newspapers, periodicals, and magazines taken at Barkas's Central Exchange Art Gallery, Grainger Street, Newcastle-on-Tyne. There is one copy of the MEDIUM on the list.

Whit week arrangements, for special meetings and excursions, see the announcements of the "Manchester" and "Salford" friends, in their respective paragraphs. Also Sowerby Bridge.

Mr. J. Webster will attend as medium at the sitting at 167, Seymour Place, on Thursday, June 12, at 7.45.

SPIRITUALISM AND CHRISTIANITY.

REPLY BY J. BURNS TO STATEMENTS MADE
BY REV. T. ASHCROFT.

I have been asked repeatedly by Spiritualists, to meet Rev. T. Ashcroft in Debate on Spiritualism, and often have had to contradict reports that Mr. Ashcroft had desired to meet me, but that I had avoided him; indeed, on one occasion, it is reported that he had caused me to flee!

He has just visited Accrington, and the statements he has made have caused me to receive a flood of inquiries as to the truthfulness of his allegations. In a report in the "Preston Guardian" of May 21, it is stated that at an uproarious meeting at Accrington, Mr. Swindlehurst, opposing Mr. Ashcroft, said:

"The lecturer had stated that James Burns, one of their foremost writers, dare not meet him. This he entirely repudiated, and declared that Mr. Burns had already met Mr. Ashcroft."

Replying to this, Mr. Ashcroft stated:

"With reference to Mr. Burns, the lecturer repeated that not a single representative of Spiritualism dare meet him in discussion. He caused great amusement by describing how Mr. Burns evaded him, and repeated that Mr. Burns had never dared to meet him in debate."

The "Accrington Gazette," of May 24, thus reports Mr. Ashcroft's reply:

"Mr. Burns had fled from the platform as a coward. He (Mr. Ashcroft) one night got off three engagements in Bury, and went to Morley to meet Mr. Burns and to discuss with him at the close of a lecture which he was giving. When he (Mr. Ashcroft) went on the platform, the chairman said he had to catch a train to Huddersfield. On being asked if he had a chairman, Mr. Burns replied, 'No, I have got enough; I am going to bed.'"

These are definite statements on the part of Mr. Ashcroft, and as the unrefuted repetition of them may prove annoying to many kind friends, I make a record of the facts, and allow the public to draw their own conclusions as to the truthfulness of these allegations. I desire it to be understood that I make no explanations in my own defence. What Mr. Ashcroft, or any other man, thinks and says of me, gives me not the slightest concern. Out of courtesy to the many who have written me on the matter, I give a few words of reply, which will aid a discerning public in arriving at some conclusion as to the kind of man they have to deal with in Mr. Ashcroft. No one has ever ventured to accuse me of being such "a coward" as to tell lies!

I wish to say that I have already replied to Mr. Ashcroft most effectually, and I do not think he is in earnest, if he pretends to desire a repetition of the process.

It was in Morley, near Leeds, that I first met him. The Cause of Spiritualism had excited much opposition there, through the successful efforts of the Butterfields, Bradburys, and others; also on account of my own frequent visits. Local ministers had preached against it, and Mr. Ashcroft had lectured against it in the town. Taking advantage of my return from a tour in the North, the local friends got up a meeting in a new hall, that I might reply to Mr. Ashcroft. I had been at work, night and day, for three weeks, and being anxious to get home, I was not in a fit condition for a disorderly contention. My opponent's printed lecture—"Spiritualism, and why I oppose it" was handed to me: I glanced through it, and proceeded to the meeting. The date is Tuesday, June 15, 1875, and the report appears in the MEDIUM, for July 2.

We found the hall crammed to excess, and crowds around the door. Mr. Thomas Etchells, of Huddersfield, presided. With few exceptions, the immense audience were the friends of Mr. Ashcroft. I took his printed lecture, and answered it, paragraph after paragraph, in a thorough manner, not sparing the matter, but avoiding personalities. For two hours my remarks were well received, a slight expression of dissent being only visible when I introduced accounts of phenomena that transcended the grasp of my audience. When I sat down I had no idea that Mr. Ashcroft had been present all the time. Some one got up and opposed me in a violent manner, with the view of exciting the violent passions of the meeting. It was evidently disappointing to him that it had given me such a patient hearing. Mr. Ashcroft then revealed himself, as I supposed for the purpose of debate. He was allowed to come on to the platform, though at his meeting he would not allow remarks from an opponent, even from the body of the hall. Having truth on my side, I was not afraid to extend courtesies to any privilege which it was in my power to afford him.

Mr. Etchells had to leave to catch his train, so that the meeting had no chairman. The violent person who spoke at the conclusion of my lecture, created such an uproar in the meeting, that with my exhausted state, after a long tour, my

long lecture in a crowded room on a hot summer's evening, and the subsequent noise and disorder, I felt very ill; but the place was so crowded, that there was no means of getting to the fresh air. My agony was such that I struggled through the crowd to the side window, and got a little fresh air. Then I returned to the platform, and suggested that, in view of discussion ensuing, it should be carried on under some recognised rule. I said to Mr. Ashcroft, that he had heard my lecture, if there was any point to which he took exception, I would listen to him and reply. But he had no criticism to offer, simply reading a "Challenge" that spiritual manifestations be produced on that platform. I replied that such events only occurred in accordance with fixed laws, and even if they took place, there and then, those who had not the opportunity of observing closely, might suppose they were the victims of a trick, so that no good purpose would be served. This silenced Mr. Ashcroft, though it exasperated him, and by personalities against myself and general invective he tried to cause disorder in the audience. The noise affected me very seriously, and privately I begged of him not to prolong the meeting, as I was very ill, and ought really to be in bed rather than exposed to further injury. I thought, as a gentleman and a Christian minister, he would have some sympathy for a fellow-creature that was in suffering from ill-health, and would not needlessly prolong his agonies, for such they were. But I had mistaken my man. I found neither gentlemanly conduct nor Christianity, but he, in the most brutal way, said to the audience, "I wanted to go to bed, and that was the best place for me." The meeting simply stared at him. Again, he called me a "coward" if I would not accept this "challenge" as to producing manifestations. But I rallied up, and had the last word. My influence on the audience was such, that in spite of the efforts of Ashcroft, they would give me a hearing whenever I desired to speak. So by my acts and presence there, I disproved the allegation of cowardice, made by a man who would not permit any reply in his previous meetings. The meeting broke up rather quietly, and as I passed out I received many a kind look and word from the hearty Yorkshire people.

That contest was the death blow to opposition in Morley. Ashcroft gave another lecture, but opposition died down, and now the congregation of Spiritualists is one of the most thriving in the place.

I regret to have to add that since that time, Mr. Ashcroft has expressed himself very bitterly in respect to myself and Spiritualism. The more thoroughly his "arguments" are exploded, the more virulent he becomes. His subsequent "lectures" on the subject have been of much lower tone, and more replete with low personalities against myself, in particular, than was the previous lecture which I answered at Morley.

In passing on to another instance, I have to point out that Mr. Ashcroft's allegations as regards my conduct at Morley are false. I challenged him to argument there and then on the lecture he had just listened to in reply to his own. He had no argument to offer. To his irrelevant and virulent remarks I gave prompt replies, and with such energy, notwithstanding my sickness, that I controlled the attention of the meeting, in spite of his determined efforts to create a disturbance, and close the meeting in confusion. It was the triumph of Spiritual intellect and order, over "Christian" abuse and rowdiness. Mr. Ashcroft's false representations are simply a continuation of his conduct on that occasion.

Having given briefly a true account of my first interview with Mr. Ashcroft, I proceed to the second, which took place at West Hartlepool, where Mr. Ashcroft was then living. Some friends there invited me to deliver two lectures on Spiritualism, and seeing that I responded, and went direct to the place where my uncouth opponent lived and had a congregation, proves that I did not "evade him," "flee," or show that I was "a coward." But perhaps Mr. Ashcroft has inverted meanings to these words, that I am not acquainted with. In the announcement of these lectures (the date of which I cannot find at the time of writing), no allusion was made to Mr. Ashcroft, nor was there any remark made to call forth sectarian misconduct. Having few friends in the town, I had no chairman, but occupied the platform alone. I was again in a delicate state of health, having just recently recovered from a painful illness brought on by overwork. The hall was well filled by a very intelligent audience, who listened to me with kind attention. I did not know that Mr. Ashcroft was in the hall, but as the evening went on, a group of persons in one of the galleries interrupted the proceedings repeatedly. The centre of that group I found to be Mr. Ashcroft. To honour of West Hartlepool, his violent conduct had only a slight effect on any but his own creatures. I accomplished my purpose in giving my lecture, and again had to reply to

"challenge," that he could simulate spiritual phenomena with his friends at a table in a disorderly meeting, more successfully than the same number of Spiritualists could obtain manifestations. Of course he could work his childish tricks in the midst of a hubbub, but "order is heaven's first law," and it is only in orderly conditions that the Manifestation of the Spirit can be obtained. He professed to have a huge appetite for debate. I, therefore, insisted that he should take up some of the points of the lecture he had just listened to, and show in what he considered them unsound. This he declined to do, as he had done at Morley. He seemed incapable of any intellectual act whatever, but conducted himself in a turbulent and disorderly manner, which was rather disgusting. I then said, if he could not enter upon discussion then, I would be in the same hall on the following evening, and would expect him to be present and advance his objections to my teachings.

The next night came, but Mr. Ashcroft did not put in an appearance. He seemed to have had enough of it. In my absence he manifests great valour, but when we meet, face to face, he appears to leave his wits behind him, and labour under very distressing mental symptoms. The annoyance that he is to myself is greatly aggravated by the pity one cannot help experiencing for a fellow-creature, when seen labouring, as Mr. Ashcroft was, under acute symptoms of spiritophobia—I can find no word in use that will answer the purpose of describing his goings on.

Now I have tried repeatedly to lead Mr. Ashcroft into debate, but I can't "draw him." I have, therefore, determined that he is not sincere in his desires in that direction. I am not to be played with in a matter of this sort, and if I accepted a "challenge" from a man that I had whipped into silence more than once, and whose pretensions were simply baseless bounce, I could not expect the countenance of my intelligent co-workers in the Cause of Spiritualism. Secondly, I decline to discuss with a man that exhibits a disregard for facts, and I establish this against Mr. Ashcroft in what I have said above. Thirdly, I avoid contact with a person, who assails and defames people whom he has never seen, and who have not done him any harm whatever. Fourthly, I decline to entertain or reply to a tirade of abuse, false though it be, directed against people for whom I am not responsible, any more than the Christian community is answerable for the conduct of those who disgrace it. Fifthly, to charge for admission to a meeting on the inducement that there will be exhibited the "likeness of spirits 100 and 2,500 years old, just taken," is to obtain money on false pretences, and I cannot permit myself to be made the accessory to a catchpenny adventure. Sixthly, I have used Mr. Ashcroft up already, and would aspire to a fresh conquest, in the event of putting on my armour.

I have debated this question publicly with Mr. Bradlaugh, and another Secularist, also with several Christian ministers, one of these encounters being at West Hartlepool on the evening when Mr. Ashcroft did not show up. On that occasion another minister attacked me, and we extended proceedings till 11 o'clock. I never entered into a debate yet, in which my antagonist evinced an undiluted desire to arrive at truth. Conquest has been the motive; but I am bound to say that the most capable and honest of my opponents has been Mr. Bradlaugh. He did not exhibit that vile rancour which is the chief intellectual wealth of the reverend gentlemen that I have encountered. Perhaps I have been unfortunate in meeting with the siftings of the Christian sect, but I have never seen one of the cloth that has been worth wasting strength in replying to. Find me a Christian representative, who is a gentleman in behaviour, a truthseeker in purpose, well-informed on the subject, and truly religious in the high tone of his motive, and then I would gladly meet such in discussion. To contend with those of an opposite class, is to degrade all concerned, the public included.

I am well satisfied with the work that Mr. Ashcroft is doing. He enlists the sympathies of right-minded people on behalf of Spiritualism, whenever he "lectures" against it. The unprejudiced mind at once sees that it must be a bad cause which cannot bring out a better champion and deal with the subject in a nobler spirit. I accede to him the right to talk against Spiritualism, as much as I claim the right to speak in favour of it. The best test of merit is the conduct of the respective parties. He has interrupted my meetings, and abused me before my audiences, and still he continues to assail me on false grounds behind my back. I have never given him the slightest provocation for the false personalities he vents against me. When I replied to his lecture at Morley, even though I did not know he was present, there was not a personal statement I made that he could complain of. If I had been endowed with Mr. Ashcroft's "courage," I would have been exceedingly abusive, in his supposed absence. At West Hartlepool, when he interrupted my meeting, I made no allusion to him at all. The company of such a man is not to be coveted, and that is the reason why his bluster is treated with contempt by the advocates of Spiritualism.

Spiritualism teaches us to avoid all appearances of evil, and that evil communications corrupt good manners. We, therefore, think it wise rather to let Mr. Ashcroft's insults fall harmless, than to attempt to be still more violent than he is. If I desire to give a discourse on Spiritualism, I do so in my

own way, and at a convenient time, without any intention of either avoiding, or coming in contact with such as Mr. Ashcroft; but it seems to me wise not to provide occasions for those unseemly interruptions from individuals who make a trade of opposing Spiritualism.

Perhaps Mr. Ashcroft thinks he can advance Christianity by the policy he pursues, but spiritual truths are not promoted by violent contention and personal abuse. All the talents I possess are devoted to the highest work that I can employ them in, and I consider it would be a gross departure from duty to waste aught that providence has confided to my care, in such a manner as would meet with the views of Mr. Ashcroft on this question.

In the light of an Eternity, in which we must all answer for the deeds done in the flesh, I do as conscience decides. I judge no man; nor can I aid in the purposes of those, whose policy I consider to be inimical to man's highest interests in this life, and that which is to come.

OBITUARY.

MRS. LAURA FOSTER.

On Tuesday, May 20, Mrs. Laura Foster, of Stanley Terrace, Plymouth, quitted the mortal body, and passed to the higher life in the twenty-third year of her age, and five months after marriage, the cause of transition being rapid consumption. Her acquaintance with Spiritualism was comparatively recent, but its truths, so far as she had learnt them, shed light upon the otherwise darkened way, and imparted a comfort far transcending aught that earth could afford, while the knowledge of the true meaning of Death enabled her to look forward without fear to that state,

"Where sins and sorrows cease,
And where, beyond these voices, there is peace."

R. S. C.

Miss SAMUEL's friends will read with pleasure the following extract from the Melbourne "Argus," reporting a special entertainment, the last of the season, of "the Metropolitan Liedertafel," which says: "Miss F. E. Samuel sang 'Che farò senza Euridice,' from Gluck's 'Orfeo.' We do not agree with her pronunciation of the name which comes out in singing as 'Erudice,' but we recognise the good and pathetic quality of her voice, her distinct utterance of words, and the artistic simplicity of her musical phrasing. The same young lady afterwards sang in English Barnby's song 'When the Tide Comes in.' She sang it in English, and with such effect that she was encored, and substituted in reply the simple sounding, but none the less effective song, 'You and I.' Miss Samuel pleased the audience greatly." As it was the last attendance of the Marquis of Normanby, the patron of the Society, who was about to return home after five years' residence in the colony as Governor, a speech was made by the president, Mr. J. J. Casey, highly complementing their distinguished patron for his aid to the Society, the object of which was to "elevate the tone of musical taste in the colony." The Marquis made a very hearty speech in reply. As the "refreshments" were offered in the "large dining hall of the Victoria Coffee Palace," we presume the toasts were drank in teetotal beverages.

To MR. CROSBY.—To the Editor.—Sir,—In the year 1882 (I think it was in the month of November, but am not certain as to date), I was assisting a Mr. Crosby, who at that time resided in this City (but who belonged somewhere near Newcastle-upon-Tyne), to develop as a medium. At one of our sittings I noticed that he was much longer than usual in passing under control, and when in that state, seemed to speak with considerable difficulty. On my inquiring the reason, he replied: "I have not been long in the spirit-world; I was acquainted with the medium on earth, and he will be surprised when you tell him who controlled him. My name was George Weeks" (or Wicks, I did not inquire the particular way in which the name was spelt). A few days afterwards Mr. Crosby, on one of his visits to my house, reminded me of the above circumstance, and stated that he had met with a friend from England, who, amongst other news, gave him the information that George Wicks had died lately. Being particularly engrossed in observing another class of phenomena (Clairvoyance) at the time, I took very little notice of the case, and my friend Mr. C. shortly afterwards leaving Glasgow, prevented my getting the name and address or testimony of his friend in writing, as a witness on the subject. Should, however, this meet their gaze, I trust that in the interest of spiritual evidence, they will forward to you any corroboration they may consider proper.—J. HEALY FASH, 1, Cornwall Street, Glasgow.

DEVONPORT.—The pulpit of the Unitarian Church, Duke Street, was, on Sunday morning last, once more occupied by Mr. R. S. Clarke, who delivered a discourse on "What must we do to be saved?" The congregation was, we were pleased to see, a good one, and the remarks of the speaker were evidently appreciated, while at the close of the service a very kind and cordial invitation was given to our friend to continue his work in that place during the Sunday mornings in the month of June.—D.

OPENING A NEW HALL AT NORTH SHIELDS BY MISS R. DALE OWEN.

Miss Dale Owen has kindly consented to prolong her stay in the North, on the earnest solicitation of the friends at North Shields, who, finding their rooms too small for their growing audiences, have taken larger premises in Camden Street, which will be dedicated to the purposes of our Movement and the progress of humanity. Miss Owen will lecture in the new Hall on Sunday next (Whit Sunday), in the afternoon at 2.30, on "The Physical and Spiritual means by which Intemperance may be overcome," and in the evening, at 6.30, on "How the spirits have helped me; a narrative of personal experience." Tea and Social gathering will be held on Whit Monday, when all friends will be welcomed. Tea on the tables at 4.30 p.m.

LEEDS.—On Wednesday, the 21st inst., at the Edinburgh Hall, Sheepscar, Mrs Groom was controlled by "George Dawson," and after some account of his work and ministry, and passing away, he gave a very characteristic address upon the text: "It is I; be not afraid." The poems which followed were very good, and the clairvoyant descriptions were remarkably successful, most of the spirits being recognised. On Sunday afternoon we again had the pleasure of hearing "George Dawson" speak upon "The efficacy of prayer." The address was a very impressive one, and was listened to very attentively by a large audience. In the evening, the largest audience assembled that we have yet had the pleasure of witnessing in this hall. "John Wesley" controlled Mrs. Groom, and the very marked difference between the two controls, in every way, could not fail to strike one. The clairvoyant descriptions again given were remarkably successful, and created a great impression. On Monday, the first social gathering of this society was held, and proved to be a success. Mrs. Groom was present, and after tea, besides some music, and pin-finding by a local medium, Mrs. Groom was controlled by a number of spirits, and gave us several poems and short addresses. An interesting and pleasant evening was spent, and we anticipate much good from the meeting. Mrs. Groom's visit has been a great success, and we are hoping to have another visit from her before a great while, as we believe that her work must bring forth much fruit.—Cor.

NOTTINGHAM: Morley Club Lecture Rooms, Shakespeare Street.—We had two meetings on Sunday last, at the above rooms, when the addresses were given through Mrs. Barnes (of 5, Paradise Place, Barker Gate). In the evening the subject was taken from Numbers, xxii., showing that it contained a great amount of Spiritualism, also that Balaam was a medium. Subject given by control for next Sunday evening was "Spiritualism, Ancient and Modern, proved by the Bible." We hope to see a good muster, as the subject is very interesting. All seats free.—Cor.

SALFORD.—On Sunday last, our platform was twice filled by Mr. F. Hepworth, of Leeds. It has been a source of pleasure in being able thus far to have supplies which have been creditable to us, Mr. Hepworth being one amongst the number. Doubtless, a little more development will materially aid this young aspirant to platform honours, and add some zest to his utterances. We hope to have his company again. Mrs. Hesketh was again present, and her clairvoyant descriptions very satisfactory. On Sunday next, June 1 (Whit Sunday), Mrs. Groom, accompanied by Mr. Groom, her honoured husband. We trust our friends will, on these occasions, be as liberal as possible, otherwise we shall be compelled to act on our "Bye law," and make a charge on "special occasions." Clairvoyant descriptions of spiritual surroundings by Mrs. Groom. Collections for expenses.—On the following day (Whit Monday), we purpose holding our first Tea Meeting, to welcome Mr. Groom, of Birmingham, Mr. R. S. Clark, of Plymouth, and probably Mr. Sloman, the president of the Plymouth Society. On this occasion we are entertaining the hope of having amongst us also our dear and honoured friend, John Lamont, Esq., of Liverpool. Tea at 6 o'clock; tickets 1s. each, and we hope as many will be spoken for on Sunday as possible, as the room is limited. After Whitsuntide we anticipate opening a week evening investigation circle, at which Mrs. Hesketh has promised to attend.—I. THOMPSON.

PENDLETON: 48, Albion Street, Windsor Bridge.—Last Sunday Mr. H. E. Schneider gave two lectures on "Faces, how to discern them; Characters, and how to read them; Phrenology, and Physiognomy." After dwelling lengthily on the characters of the various classes, savage and imbecile, and perpetrators of crime, which were illustrated with diagrams, he turned to the great men of all ages, from Confucius, the Chinese reformer, down to the present Premier, which were also beautifully illustrated. He read the heads of two gentlemen and two ladies, and two carte de visites, to the satisfaction of a well-attended audience.—Cor.

SOWERBY BRIDGE.—On Sunday next, June 1, Mr. Swindlehurst, of Preston, will lecture in the afternoon at 2.30, on "Spiritualism and its Critics," and in the evening at 6.30, on "I know that my Redeemer liveth." Collections at the close of each service. On Whit Monday, June 2, we intend to have our annual pic-nic to Fly Flats, in waggons. All friends from the surrounding district, are kindly invited.—A. S.

CAVENDISH ROOMS.—The service at these rooms was well attended on Sunday evening last, and the address, through Mr. J. J. Morse, on "Spiritual Positivism," was listened to with the closest attention. The purpose of the address was to indicate that a correct knowledge of the laws and character of man's spiritual nature was the only true and certain foundation of a proper life—a life that should be religious in the best sense, that is, reverent of, because obedient to, the Divine principles. The present age was demanding exactitude in all departments of thought, and in no department was such exactitude more needed than in relation to our spiritual requirements. The various points that were raised in favour of a correct and positive life, making those who lead it truly free from superstition in any form, were well discussed and ably illustrated, and the effort of the controls was pronounced highly instructive. The late concert was quite a success. A very capital programme was gone through. Mr. F. Everitt acted as M.O., and a thoroughly enjoyable evening was spent.—Cor.

BATLEY CARR.—On Sunday evening last, Miss Musgrave, of Bingley, occupied our platform, when her spirit guides acquitted themselves with credit. In their opening remarks they appealed directly to those assembled as to their mission that evening. What desires or ideas had actuated the audience in coming? Was it out of curiosity? or a desire to learn the truth of spirit-communication, and hearken to the spirit teachings? Their mission was one of love. They came to teach men to love each other, even as Jesus had taught his disciples. They found that this precept was taught to-day among his pretended followers, but was not practised. They came to tell us that it was not by attending this church or that, nor being a member of and belonging to this denomination or that, that would ensure our happiness here or hereafter, if the works of righteousness were not there. If man wished for happiness hereafter, he would not obtain it by sanctimonious pretensions on the Sunday, and the rest of the week taking undue advantage of his brother man, whenever the opportunity presented itself. "Be not deceived, God is not mocked; for whatsoever ye sow that shall ye also reap," in short, the whole of their remarks was an earnest appeal to man's moral nature, and an endeavour to awaken within the hearts of all, that deep love for the good, the true, and uprightness of daily conduct so characteristic of the teachings of Jesus. One striking and pleasing feature of Miss Musgrave's mediumship, is that her spirit-guides keep the eyes of their instrument open the whole of the discourse. A deep impression was made on the audience, several young men seeking to be admitted as members.—ALFRED KITSON.

KEIGHLEY.—I beg respectfully to announce that the Spiritualists of Keighley have made arrangements with the Canal Company, for a Grand day Excursion by Boat to Gargrave, on Whitsuntide, Tuesday, June 3rd. On arrival, the Scholars will be served with tea and buns free of charge. Parents and friends will be supplied at a small charge. After partaking refreshment the party will proceed to the gardens and woods, kindly thrown open for our pleasure, by Sir Matthew Wilson, Bart., M.P. Anyone wishing to see the beauties of nature will do well to make one of our party. Fare there and back: Adults, 1s. each; Children, half price. As the number of tickets is limited, persons desiring to accompany us will please secure their tickets early.—PROGRESS.

BRADFORD: Walton Street Church.—Two of our well-tried mediums did duty amongst us on Sunday, one of whom has not been with us for some time, on account of the passing away of her dear husband. Mrs. Gott went into the audience and gave many good clairvoyant descriptions, which were readily recognised; she also narrated in a very feeling manner an incident that transpired during the illness of her husband, which caused many hearts present to respond with the tear of sympathy. It was a glorious meeting, long to be remembered.—Cor.

PLYMOUTH: Richmond Hall.—On Sunday morning, Mr. W. Burt gave a short inspirational address on "John the Baptist." We are pleased to see that this friend's mediumship is rapidly developing, and affords evidence of a very useful future. At the afternoon circle, several persons were under influence, and a fine harmonious feeling prevailed. Appropriate remarks were made by the guides of Messrs. Husson and Burt. In the evening Mr. R. S. Clarke delivered a remarkably powerful inspirational discourse on "Outcast Souls," to a good and sympathetic auditory, who evinced their appreciation, by an undying attention to the lecturer. Mr. Sloman presided, and Mr. Husson also took part in the service.—Cor.

SPIRITUAL INFORMATION OFFERED.—Dear Mr. Burns,—Having had a large response to my offer, I have given away over 150 copies of my "Message of Spiritualism," and have six papers in circulation, which seem to be doing great good. I have been impressed to say, that having been a student of Spiritualism for ten years, and also being a medium, if there are any who wish for any guidance or advice on the subject, I will try and obtain it for them of my guide inspirationally. There are many, doubtless, especially in the country, to whom a little help of this kind might be useful. Apply by letter, with stamp, to A. F. TINDALL, 30, Wyndham Street, Bryanston Square, W.

RULES AND CONDITIONS FOR THE SPIRIT-CIRCLE.

"Desire earnestly spiritual gifts, but rather that ye may prophesy"—Paul.

ATMOSPHERIC CONDITIONS.—The phenomena cannot be successfully elicited in very warm, sultry weather, in extreme cold, when thunder and lightning and magnetic disturbances prevail, when the atmosphere is very moist, or when there is much rain, or storms of wind. A warm, dry atmosphere is best, as it presents the mean between all extremes, and agrees with the harmonious state of man's organism which is proper for the manifestation of spiritual phenomena. A subdued light or darkness increases the power and facilitates control.

LOCAL CONDITIONS.—The room in which a circle is held for development or investigation should be set apart for that purpose. It should be comfortably warmed and ventilated, but draughts or currents of air should be avoided. After each sitting the room should be thoroughly cleaned out and ventilated, that all residues may be dissipated. Those persons composing the circle should meet in the room some time before the experiments commence; the same sitters should attend each time, and occupy the same places. A developing circle exhausts power, or uses it up. Certain localities, because of geological formation, are regarded as more favourable for the phenomena.

PHYSIOLOGICAL CONDITIONS.—The phenomena are produced by a vital force emanating from the sitters, which the spirits use as a connecting link between themselves and objects. Certain temperaments give off this power; others emit an opposite influence. If the circle be composed of persons with suitable temperaments, manifestations will take place readily; if the contrary be the case, much perseverance will be necessary to produce results. If both kinds of temperament are present, they require to be arranged so as to produce harmony in the psychical atmosphere evolved from them. The physical manifestations especially depend upon temperament. If a circle do not succeed, change should be made in the sitters till the proper conditions are supplied. Sitters should prepare themselves by cleansing the body, and a change of garments. Aliments which vitiate the fluids and depress the feelings are unfavourable. Those indisposed should absent themselves.

MENTAL CONDITIONS.—All forms of mental excitement are detrimental to success. Those with strong and opposite opinions should not sit together: opinionated, dogmatic, and positive people are better out of the circle and room. Parties between whom there are feelings of envy, hate, contempt, or other inharmonious sentiment should not sit at the same circle. The vicious and crude should be excluded from all such experiments. The minds of the sitters should be in a passive rather than an active state, possessed by the love of truth and of mankind. One harmonious and fully developed individual is invaluable in the formation of a circle.

THE CIRCLE should consist of from three to ten persons of both sexes, and sit round an oval, oblong, or square table. Cane-bottomed chairs, or those with wooden seats are preferable to stuffed chairs. Mediums and sensitives should never sit on stuffed chairs, cushions, or sofas used by other persons, as the influences which accumulate in the cushions often affect the mediums unpleasantly. The active and quiet, the fair and dark, the ruddy and pale, male and female, should be seated alternately. If there be a medium present, he or she should occupy the end of the table with the back to the north. A mellow mediumistic person should be placed on each side of the medium, and those most positive should be at the opposite corners. No person should be placed behind the medium. A circle may represent a horseshoe magnet, with the medium placed between the poles. The quality of messages depends on the circle.

CONDUCT AS THE CIRCLE.—The sitters should place their hands on the table, and endeavour to make each other feel easy and comfortable. Agreeable conversation, singing, reading, or invocation may be engaged in; anything that will tend to harmonize the minds of those present, and unite them in one purpose, is in order. By engaging in such exercises the circle may be made very profitable apart from the manifestations. Sitters should not desire any thing in particular, but unite in being pleased to receive that which is best for all. The director of the circle should sit opposite the medium, and put all questions to the spirit, and keep order. A recorder should take notes of the proceedings. Manifestations may take place in a few minutes, or the circle may sit many times before any result occurs. Under these circumstances it is well to change the positions of the sitters, or introduce new elements, till success is achieved. When the table begins to tilt, or when raps occur, do not be too impatient to get answers to questions. When the table can answer questions by giving three tips or raps for "Yes," and one for "No," it may assist in placing the sitters properly. The spirits or intelligences which produce the phenomena should be treated with the same courtesy and consideration as you would desire for yourselves if you were introduced into the company of strangers for their personal benefit. At the same time, the sitters should not on any account allow their judgment to be warped or their good sense imposed upon by spirits, whatever their professions may be. Reason with them kindly, firmly, and considerately.

INTERCOURSE WITH SPIRITS is carried on by various means. The simplest is three tips of the table or raps for "Yes," and one for "No." By this means the spirits can answer in the affirmative or negative. By calling over the alphabet the spirits will rap at the proper letters to constitute a message. Sometimes the hand of a sitter is shaken, then a pencil should be placed in the hand, when the spirits may write by it automatically. Other sitters may become entranced, and the spirits use the vocal organs of such mediums to speak. The spirits sometimes impress mediums, while others are clairvoyant, and see the spirits, and messages from them written in luminous letters in the atmosphere. Sometimes the table and other objects are lifted, moved from place to place, and even through closed doors. Patiently and kindly seek for tests of identity from loved ones in the spirit-world, and exercise caution respecting spirits who make extravagant pretensions of any kind.

EXPERIENCE is the best teacher. Be guided by results. Ofttimes the usual conditions will appear set aside. The state of someone's mind or personal surroundings may determine matters beyond the scrutiny of the sitters. The Circle is not suitable for all. Those to whom it is disagreeable or exhausting should avoid it. Sometimes one or two gross or strong sitters may prove obnoxious to those more sensitive and delicate, by absorbing the vitality of the weakest sitters. Such combinations should be avoided. Do not sit too frequently, nor one minute after the medium or most sensitive sitters become weary. Never sit without a worthy motive, of a spiritual, religious, or philanthropic character. Never use the spirit-power for worldly purposes, and avoid all who do. Family circles should shut out medium-hunters and intrusively sceptical persons. It is best for each family to produce its own Spiritualism. If anyone have not the power, it shows that nature has not prepared them for it.

MEDIUMS are often misunderstood by their nearest friends. Their feelings should always be respected when they have an aversion to any individual, or to sitting in any particular place or at any given time; never urge them against their will. Their refusal often arises from the impression of their spirit-friends, as a means of protecting them from impending evil. All mediums and sitters should lift up their souls to the Father of All, previous to every sitting, asking to be guided in all they do, and allow no selfish or inferior consideration to supersede the guidance that comes by impression or manifestation. The light of conscience within is the highest and surest guide.

DEVELOPED MEDIUMS of a high order often cannot sit in circles at all. Only in the presence of one or two congenial friends can they exercise their mediumship with advantage. Such persons should carefully avoid promiscuous sittings. In complete isolation the highest communications are most frequently received. These Rules and Suggestions are chiefly for Investigators. When sufficient experience has been obtained, each one will do well to follow such methods as are found most suitable, varying them as development proceeds. Always aspire towards the higher forms of mediumship and more spiritual purposes.

LITERATURE.—All investigators should read the *MEDIUM AND DAYBREAK*, the weekly organ of the Movement, published at the Spiritual Institution, 15, Southampton Row, London, W.C., where there is a Public Library of the whole literature accessible to all inquirers. For a small subscription any circle may have the use of the most valuable works. For further information, specimen Numbers of *THE MEDIUM*, or in case of difficulty, address J. Burns, 15, Southampton Row, London.

MEETINGS, SUNDAY, JUNE 1st, 1884.

LONDON.

KENSINGTON.—Town Hall, High Street, at 7, Mrs. Richmond: "The Messiah of the New Dispensation."
NEWMYER HALL, Hart Street, Bloomsbury Square.—Mr. W. J. Colville: At 11, "The Descent of the Holy Spirit at Pentecost;" at 3, Subject to be chosen by audience.
CAVENISH ROOMS, Mortimer Street, W., at 7: Mr. J. J. Morse, "The Religion of Physics."

MARYLEBONE ROAD.—Spiritual Mission Room, 167, Seymour Place, at 11, Mr. Hopcroft; at 7, Comprehensionism; Tuesday, 7.45, Mr. J. M. Dale; Wednesday, at 7.45, Physical Science; Thursday, 7.45, Mr. J. M. Dale; Friday, at 7.45, Mr. Towns; Saturday, at 7.30, Mr. Hopcroft. J. M. Dale, Sec., 50, Crawford Street, Bryanston Sqr. The Room is strictly reserved for circles. It may be engaged for private sittings.

WEEK NIGHTS.

SPIRITUAL INSTITUTION.—Tuesday, at 8, Seance: Mr. Towns, Medium.
BROMPTON.—Mr. Pound's, 108, Isfeld Road, Wednesday, at 8, Mr. Towns.
HARROW ROAD.—At Mr. Wright's 17, Amberley Road, on Sunday and Thursday at 7.30. Private Circle, admission only by previous application.
HOLBORN.—Mr. Coffin's, 13, Kingsgate Street, Wednesday at 8: Mrs. Hagon, medium

PROVINCES.

BARROW-IN-FURNESS.—75, Buccleuch Street, at 6.30.
BATLEY CARR.—Town Street, 6.30 p.m.: Mr. Dent.
BEDFORTH.—King Street, at 6 p.m. Wednesday, at 7 p.m.
BELPER.—Lecture Room, Brookside, at 10.30 and 6.30.
BINGLEY.—Intelligence Hall, 2.30 and 6 p.m.: Miss Musgrave and Mrs. Wade.
BISHOP AUCKLAND.—Temperance Hall, Gurney Villa, at 2 and 6 p.m.:
BLACKBURN.—Academy of Arts and Sciences, Paradise Lane, at 11 a.m. and 6.30 p.m.
BOLTON.—H. A. Tovey, 20, Halstead St. (off Castle St.), Haigh, Bolton.
BRADFORD.—Spiritualist Church, Walton Street, Hall Lane, Wakefield Road, 2.30 and 6 p.m.: Mrs. Ingham and Mrs. Scott.
Wade's Meeting Room, Harker Street, Bowling, at 2.30 and 6 p.m.: Mrs. Illingworth.
Spiritual Lyceum, Oddfellows' Rooms, Otley Road, at 2.30 and 6 p.m.: Mrs. Bailey and Miss Illingworth.
EXETER.—The Mint, 10.45; Oddfellows' Hall, Bampfylde Street, at 6.30.
GLASGOW.—2, Carlton Place, South Side, at 11.30 and 6.30. Lyceum at 6.
HALIFAX.—Spiritual Church, 1, Winding Road, 2.30 and 6 p.m.: Messrs. Briggs and Worsnop. Lyceum at 10.30. Monday Service, 7.30.
HARTON.—Miners' Old Hall, at 6.30.
KEIGHLEY.—Lyceum, East Parade, 2.30 and 5.30: Miss Ratcliffe, Mr. Armitage and Mr. Hepworth.
LEEDS.—Tower Buildings, Woodhouse Lane, 2.30, and 6.30: Mr. Holdsworth.
Edinburgh Hall, Sheepscar Terrace, 2.30 & 6.30: Mr. A. D. Wilson.
LIVERPOOL.—Silver Street Lecture Hall, at 11 and 6.30.
LIVERPOOL.—Rodney Hall, Rodney Street, Mount Pleasant, at 11 a.m., and 6.30 p.m. Mr. R. S. Clarke.
MACCLESFIELD.—Spiritualists' Free Church, Paradise Street, at 6.30: Miss Pimblott.
MANCHESTER.—Gospel Temperance Hall, Tipping Street, Ardwick, 10.30, and 6.30: Mr. J. B. Tetlow.
MORLEY.—Spiritual Mission Room, Church Street, at 2.30 and 6: Local.
MIDDLESBROUGH.—Granville Lecture Rooms, Newport Road, at 10.30, and 6.30.
NEWCASTLE-ON-TYNE.—Weir's Court, at 6.30, Mr. G. W. Gardiner.
NORTHAMPTON.—Cowper Cottage, Cowper Street, 2.30 and 6.30.
NORTH SHIELDS.—Camden Street, at 2.30 and 6 p.m.: Miss R. Dale Owen.
NOTTINGHAM.—Morley Club, Shakespeare Street, 10.45 and 6.30, Mrs. Barnes.
OLDHAM.—176, Union Street, at 2.30 and 6.
PENDLETON.—48, Albion Street, Windsor Bridge, at 2.30: Mrs. Groom.
PLUMSTAD.—Mrs. Thompson, 146, Maxey Road, at 7.30. Mr. A. Savage, Medium.
PLYMOUTH.—Richmond Hall, Richmond Street, at 11.15, Mr. J. Husson; at 3, Circle, at 6.30, Mr. W. Burt. Lyceum at 10.15 a.m.
ROCHDALE.—Regent Hall, Regent Street, at 2.30 and 6 p.m.
SALFORD.—83, Chapel Street, at 6.30, Mrs. Groom.
SOVERBY BRIDGE.—Progressive Lyceum, Hollins Lane, at 2.30 and 6.30, Mr. Swindlehurst.
SUNDERLAND.—Albert Rooms, 7, Coronation Street, 6.30:
TUNSTALL.—Rathbone Street, Mr. W. Hudson, Medium.
WALSALL.—Exchange Rooms, High Street, at 6.30.
WEST FELTON.—At Mr. T. Weddle's, 31, Edward Street.

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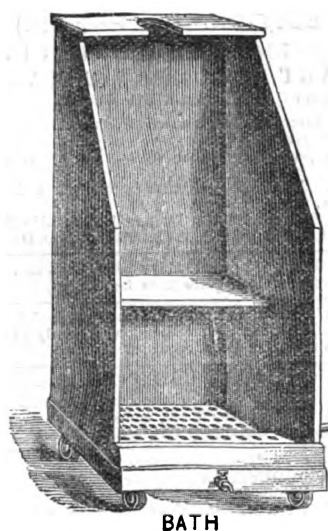
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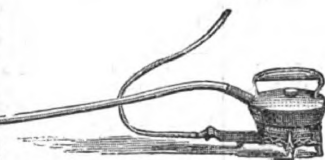
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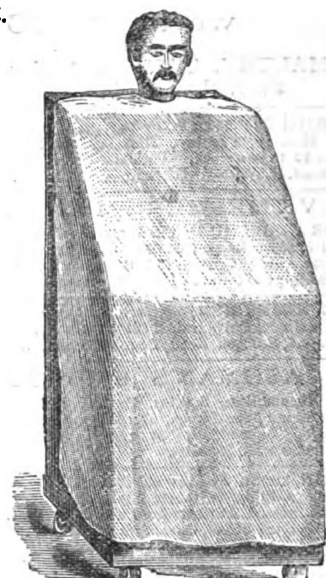
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